
THE BIBLE OF EXPOSITOR AND EVANGELIST

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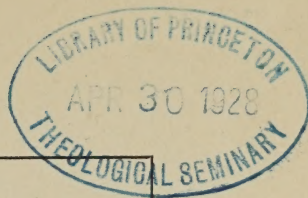
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THE BIBLE OF THE EXPOSITOR AND THE EVANGELIST

OLD TESTAMENT
VOLUME 2.

EXODUS

BY

✓
W. B. RILEY, D.D.

Pastor First Baptist Church,
Minneapolis, Minn.

Author of "The Evolution of the Kingdom",
"Inspiration or Evolution", "Christ, the
Incomparable", etc.

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FOREWORD

EXODUS

In this volume we study the second of the Old Testament Books, and while it is difficult to choose between inspired volumes and say of this one or that, "It is the supreme, or even the superior contribution to the sixty-six that make up the sacred Book," yet no good student will dispute that

EXODUS

holds place of surpassing importance.

The name of this Book

EXODUS

means "a departure" or "out-going" and might seem to indicate the objective of the Book; but as a matter of fact, that departure is incidental. The Book is not primarily a history of how Israel got out of Egypt, but rather how God manifested Himself to Israel in the journey. He began a self-revelation in Egypt, and through the entire Book of EXODUS that revelation grows, until by and by through flame, battle, song, ceremony, and law, He has called for "a sanctuary", and is ready to "dwell among them".

Chief among the objections urged against Exodus by modern critics is the number and character of miracles therein recorded, and certainly no other single Book of the sixty-six exceeds Exodus in the rehearsal of the supernatural. The birth of Moses seems to have been natural enough, but his earliest infancy is associated with a providential protection, and his entire manhood was marked by miraculous

experiences and observations. In what other book does the supernatural play so conspicuous a part—the burning bush, the rod turned into a serpent, the hand, made leprous, cleansed, the ten plagues, the pillar of cloud and fire, the passage of the Red Sea, the quails and manna, the dry rock gushing water, the supernatural birth of the Ten Commandments, the multiplied social codes, the appointments of the tabernacle, the conception of the ark, the rise of the High Priesthood, the Divine rebuke of idolatry, etc.

What a panorama of supernatural events! It is little wonder that growing children eagerly read Exodus, and that grave and solemn scholars pore over the pages of the same. It has been claimed that every single doctrine in Scripture manifests some of its features in the Book of Exodus, and it is certain that a perusal of the same would profoundly impress the true student with its evident spiritual import; and although God does not in Exodus take the form of flesh to dwell among men, he so repeatedly and vividly asserts His personality, manifests His power, exhibits His wisdom, that all Israel came to feel that he was present with them, and Moses to claim repeated and intimate communion with Him.

Joseph Parker in his *Peoples' Bible* commends Canon Cook in "the Speaker's commentary", Canon Rawlinson in "the Old Testament commentary for English readers", and Dean Stanley's "History of the Jewish Church", with special reference to the period of the Exodus, as authors to be studied. Since Parker's day, a multitude of men have written upon the subject, and a long list of excellent works

might now be commended, and among them "Parker's Peoples' Bible" should hold high place, while C. H. MacIntosh for Scriptural and spiritual interpretation should be neglected by no student of the Pentateuch.

The task of this writer is not an attempt at a critical analysis of the Book, or even a careful exegesis of the same. Our purpose is to present, first, a bird's-eye view of the Book in a running exposition, then an application of the Ten Commandments, and finally to set before the reader a few of the most outstanding types and symbols.

CHAPTER I.

**ISRAEL'S BONDAGE. MOSES AND
THE EXODUS**

ISRAEL'S BONDAGE, MOSES AND THE EXODUS

Exodus 1:1—15:21.

DR. J. M. Gray's five rules for Bible reading: "Read the Book", "Read the Book Continuously", "Read the Book Repeatedly", "Read the Book Independently", "Read the Book Prayerfully", are all excellent; but the one upon which I would lay emphasis in this study of Exodus is the second of those rules, or, "Read the Book Continuously". It is doubtful if there is any Book in the Bible which comes so nearly containing an outline, at least, of all revelation, as does the Book of Exodus. There is scarcely a doctrine in the New Testament, or a truth in the Old, which may not be traced in fair delineation in these forty chapters.

God speaks in this Book out of the burning bush. **Sin**, with its baneful effects, has a prominent place in its pages; and **Salvation**, for all them that trust in Him, with judgment for their opposers, is a conspicuous doctrine in this Old Testament document. God, Sin, Salvation, and Judgment—these are great words! The Book that reveals each of them in fair outline is a great Book indeed, and its study will well repay the man of serious mind.

Exodus is a Book of bold outlines also! Its author, like a certain school of modern painters, draws his picture quickly and with but few strokes, and yet the product of his work approaches perfection. How

much of time and history is put into these three verses :

"And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the Children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exod. 1:5-7).

These three verses contain 215 years of time, and all the events that crowded into that period would, if they were recorded, fill volumes without end. And, while there are instances of delineation in detail in the Book of Exodus, the greater part of the volume is given to the bolder outlines which sweep much history into single sentences.

In looking into these fifteen chapters, I have been engaged with the question of such arrangement as would best meet the demands of memory, and thereby make the lesson of this hour a permanent article in our mental furniture. Possibly, to do that, we must seize upon a few of the greater subjects that characterize these chapters, and so phrase them as to provide mental promontories from which to survey the field of our present study. Surely, The Bondage of Israel, The Rise of Moses, and the Exodus from Egypt, are such fundamentals.

THE BONDAGE OF ISRAEL.

The bondage of Israel, like her growth, requires but a few sentences for its expression.

"Now, there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the Children of Israel are more and mightier than we; Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there fall-eth out any war, they join also unto our enemies, and fight

against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the Children of Israel. And the Egyptians made the Children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour" (1:8-22).

There are several features in Egypt's conduct in effecting the bondage of Israel which characterize the conduct of all imperial nations.

The bondage began with injustice. Israel was in Egypt by invitation. When they came, Pharaoh welcomed them, and set apart for their use the fat of the land. The record is,

"Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Raamses, as Pharaoh had commanded" (Gen. 47:11).

There they flourished until a king arose which knew not Joseph. Then a tax was laid upon them; eventually taskmasters were set over them, and those who came in response to Pharaoh's invitation, "Come unto me and I will give you the good of the land of Egypt, and ye shall eat of the fat of the land", were compelled by his successors to take the place of slaves. It seems as difficult for a nation as it is for an individual to refrain from the abuse of power. A writer says, "Revolution is caused by seeking to substitute expediency for justice," and that is exactly what the King of Egypt and his confederates attempted in the instance of these Israelites. It would seem that the result of that endeavor ought to be a lesson to the times in which we live, and to

the nations intrusted with power. Injustice toward a supposedly weaker people is one of those offences against God which do not go unpunished, and its very practice always provokes a rebellion which converts a profitable people into powerful enemies.

It ought never to be forgotten either that injustice easily leads to **oppression**. We may suppose the tax at first imposed upon this people was comparatively slight, and honorable Egyptians found for it a satisfactory excuse, hardly expecting that the time would ever come when the Israelites should be regarded "chattel-slaves". But "*he that is unjust in the least is unjust also in much*". It is doubtful if there is any wrong in man's moral relations which blinds him so quickly and so effectually as the exercise of power against weakness.

Joseph Parker, in speaking of the combat between Moses and the Egyptian, says, "Every honorable-minded man is a trustee of social justice and common fair play. We have nothing to do with the petty quarrels that fret society, but we certainly have to do with every controversy—social, imperial, or international—which violates human right and impairs the claims of Divine honor. We must all fight for the right. We feel safer by so much if we know there are amongst us men who will not be silent in the presence of wrong, and will lift up a testimony in the name of righteousness, though there be none to cheer them with one word of encouragement."

It is only a step from enslaving to slaughter. That step was speedily taken, for "*Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river*" (*Exod. 1:22*). Unquestionably there is a two-fold thought in this fact. Primarily

this, whom the tyrant cannot control to his profit, he will slay to his pleasure; and then, in its deeper and more spiritual significance, it is Satan's effort to bring an end to the people of God. The same serpent that effected the downfall of Adam and Eve whispered into Cain's ear, "Murder Abel"; and into the ears of the Patriarchs, "*Put Joseph out of the way*"; and to Herod, "*Throttle all the male children of the land*"; and to the Pharisee and Roman soldier, "*Crucify Jesus of Nazareth*". It remains for us of more modern times to learn that the slaughter of the weak may be accomplished in other ways than by the knife, the Nile, or the Cross. It was no worse to send a sword against a feeble people, than, for the sake of filthy lucre, to plant among them the accursed saloon. Benjamin Harrison, in a notable address before the Ecumenical Missionary Conference held in the City of New York years ago, said, "The men who, like Paul, have gone to heathen lands with the message, 'We seek not yours but you,' have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the breath of the white man's vices."

Egypt sought to take away from Israel the physical life which Egypt feared; but God has forewarned us against a greater enemy when He said, "*Be not afraid of them that kill the body, and after that have no more that they can do. * * Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him*". If in this hour of almost universal disturbance the sword cannot be sheathed, let us praise God that our Congress and

Senate have removed the saloon—a slaughter-house from the midst of our soldiers, and our amended Constitution has swept it from the land.

THE RISE OF MOSES.

I do not know whether you have ever been impressed in studying this Book of Exodus with what is so evidently a Divine ordering of events. It is when the slaughter is on that we expect the Saviour to come. And that God who sits beside the dying sparrow never overlooks the affliction of His people. When an edict goes forth against them, then it is that He brings their deliverer to the birth; hence we read, "*And there went a man of the house of Levi and took to wife a daughter of the house of Levi, and the woman conceived and bare a son*" (2:1, 2).

That is Moses; that is God's man! It is no chance element that brings him to the kingdom at such a time as this. It is no mere happening that he is bred in Pharaoh's house, and instructed by Jochebed. It is no accident that he is taught in all the wisdom of the Egyptians. It is all in perfect consequence of the fact that God is looking upon the Children of Israel, and is having respect unto them.

Against Pharaoh's injustice He sets Moses' keen sense of right. When Moses sees an Egyptian slay an oppressed Israelite, he cannot withhold his hand. And, when after forty years in the wilderness he comes back to behold afresh the affliction of his people, he "*chooses to suffer with them rather than enjoy the pleasures of sin for a season*". God never does a better thing for a nation than when He raises up in it such a man. We have heard a great deal of Socrates' wisdom, but it is not in the science of

philosophy alone that that ancient shines; for when Athens was governed by thirty tyrants, who one day summoned him to the Senate House, and ordered him to go with others named to seize Leon, a man of rank and fortune, whose life was to be sacrificed that these rulers might enjoy his estate, the great philosopher flatly refused, saying, "I will not willingly assist in an unjust act." Thereupon Chericles sharply asked, "Dost thou think, Socrates, to talk in this high tone and not to suffer?" "Far from it," replied the philosopher, "I expect to suffer a thousand ills, but none so great as to do unjustly." That day Socrates was a statesman of the very sort that would have saved Athens had his ideas of righteousness obtained.

Against Pharaoh's oppression He sets Moses' Divine appointment. There were many times when Moses was tempted to falter, but God's commission constrained his service. When Moses said, "*Who am I that I should go unto Pharaoh?*" God answered, "*Surely I will be with thee*". When Moses feared his own people who would not believe in his commission, God answered, "*Thus shalt thou say unto the Children of Israel, I AM hath sent you*". When Moses feared that the Israelites would doubt his Divine appointment, God turned the rod in his hand into a worker of wonders. And, when Moses excused himself on the ground of "no eloquence", God replied, "*Go, and I will be with thy mouth and teach thee what thou shalt say*". With any man, a conviction of Divine appointment is a power, but for him who would be a saviour of his fellows, it is an absolute essential.

Pastor Stalker, speaking to the subject of a Divine call to the service of soul-winning, said, "En-

thusiasm for humanity is a noble passion and sheds a beautiful glow over the first efforts of an unselfish life, but it is hardly stern enough for the uses of the world. There come hours of despair when men seem hardly worth our devotion. * * Worse still is the sickening consciousness that we have but little to give; perhaps we have mistaken our vocation; it is a world out of joint, but were we born to put it right? This is where a sterner motive is needed than love for men. Our retreating zeal requires to be rallied by the command of God. It is His work; these souls are His; He has committed them to our care, and at the judgment-seat He will demand an account of them. All Prophets and Apostles who have dealt with men for God have been driven on by this impulse which has recovered them in hours of weakness and enabled them to face the opposition of the world. * * This command came to Moses in the wilderness and drove him into public life in spite of strong resistance; and it bore him through the unparalleled trials of his subsequent career." How many times he would have surrendered the battle and left his fellows to suffer under Pharaoh's heels, but for the sound of that voice which Joan of Arc heard, saying to him as it said to her, "Go on! Go on!"

Against Pharaoh's slaughter God set up Moses as a Saviour. History has recorded the salvation of his people to many a man, who, either by his counsels in the time of peace or his valor in the time of war, has brought abiding victory. But where in annals, secular or sacred, can you find a philosopher who had such grave difficulties to deal with as Moses met in lifting his people from chattel slaves to a ruling

nation? And where so many enemies to be fought as Moses faced in his journey from the place of the Pyramids to Pisgah's Heights?

Titus Flaminius freed the Grecians from the bondage with which they had long been oppressed. When the herald proclaimed the Articles of Peace, and the Greeks understood perfectly what Flaminius had accomplished for them, they cried out for joy, "A Saviour! a Saviour!" till the Heavens rang with their acclamations.

But Moses was worthy of greater honor because his was a more difficult deed. I don't know, but I suppose one reason why Moses' name is coupled with that of the Lamb in the Oratorio of the Heavens, is because he saved Israel out of a bondage which was a mighty symbol of Satan's power, and led them by a journey, which is the best type of the pilgrim's wanderings in this world, and brought them at last to the borders of Canaan, which has always been regarded as representative of "the rest that remaineth for the people of God".

THE EXODUS FROM EGYPT

involves some items of the deepest interest.

The ten plagues prepare for it. The river is turned into blood; frogs literally cover the land; the dust is changed to lice; flies swarm until all the houses are filled; the beasts are smitten with murrain; boils and blains, hail, locusts and darkness do their worst, and the death of the first-born furnishes the climax of Egyptian affliction, and compels the haughty Pharaoh to bow in humility and grief before the will of the Most High God (*chaps. 7-12*).

There is one feature of these plagues that ought

never to be forgotten. Without exception, they spake in thunder tones against Egyptian idolatry. The Nile River had long been an object of their adoration. In a long poem dedicated to the Nile, these lines are found:

“Oh, Nile, hymns are sung to thee on the harp,
Offerings are made to thee: oxen are slain to thee;
Great festivals are kept for thee;
Fowls are sacrificed to thee.”

But when the waters of that river were turned to blood, the Egyptians supposed Typhon, the God of Evil, with whom blood had always been associated, had conquered over their bountiful and beautiful Osiris—the name under which the Nile was worshiped.

The second plague was no less a stroke at their hope of a resurrection, for a frog had long symbolized to them the subject of life coming out of death. The soil also they had worshiped, and now to see the dust of it turned suddenly into living pests, was to suffer under the very power from which they had hoped to receive greatest success. The flies that came in clouds were not all of one kind, but their countless myriads, according to the Hebrew word used, included winged pests of every sort, even the scarabaeus, or sacred beetle. Heretofore, it had been to them the emblem of the creative principle; but now God makes it the instrument of destruction instead. When the murrain came upon the beasts, the sacred cow and the sacred ox-Apis were humbled. And when the ashes from the furnace smote the skin of the Egyptians, they could not forget that they had often sprinkled ashes toward Heaven, believing that thus to throw the ashes of their sacrifices into

the wind would be to avert evil from every part of the land whither they were blown. Geikie says that the seventh plague brought these devout worshippers of false gods to see "that the waters, the earth and the air, the growth of the fields, the cattle, and even their own persons, all under the care of a host of divinities, were yet in succession smitten by a power against which these protectors were impotent. When the clouds of locusts had devoured the land, there remained another stroke to their idolatry more severe still, and that was to see the Sun, the supreme god of Egypt, veil his face and leave his worshippers in total darkness. It is no wonder that Pharaoh then called to Moses and said, "*Go ye, serve the Lord*"; but it is an amazing thing that even yet his greed of gain goads him on to claim their flocks and their herds as an indemnity against the exodus of the people. There remained nothing, therefore, for God to do but lift His hand again, and lo, death succeeded darkness, and Pharaoh himself became the subject of suffering, and the greatest idol of the nation was humbled to the dust, for the king was the supreme object of worship.

He is a foolish man who sets himself up to oppose the Almighty God. And that is a foolish people who think to afflict God's faithful ones without feeling the mighty hand of that Father who never forgets His own.

One day I was talking with a woman whose husband formerly followed the habit of gambling. By this means he had amassed considerable wealth, and when she was converted and desired to unite with the church, he employed every power to prevent it, and even denied her the privilege of church at-

tendance. One morning he awoke to find that he was a defeated man; his money had fled in the night, and in the humiliation of his losses, he begged his wife's pardon for ever having opposed her spirit of devotion. Since that time, though living in comparative poverty, she has been privileged to serve God as she pleased; and, as she said to me, finds in that service a daily joy such as she at one time feared she would never feel again. God's plagues are always preparing the way for an exodus on the part of God's oppressed.

The Passover interpreted this exodus. That greatest of all Jewish feasts stands as a memorial of Israel's flight from Egypt as a symbol of God's salvation for His own, and as an illustration of the saving power of the Blood of the Lamb.

The opponents of the exodus perished. Our study concludes with Israel's Song of Deliverance, beginning, "*The Lord is my strength and song, and He has become my salvation*", and concluding in the words of Miriam, "*Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea*". See chapter 15:1-21. Such will ever be the end of those who oppress God's people and oppose the Divine will.

When one studies the symbolism in all of this, and sees how Israel typifies God's present-day people, and Moses, their deliverer, Jesus our Saviour, and defeated Pharaoh, the enemy of our souls, destined to be overthrown, he feels like joining in the same song of deliverance, changing the words only so far as to ascribe the greater praise to Him who gave

His life a deliverance for all men; and with James Montgomery sing:

"Hail to the Lord's Anointed
Great David's greater Son
Who, in the time appointed,
His reign on earth begun.
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

"He comes, with succor speedy,
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight."

CHAPTER II.

FROM THE SEA TO MOUNT SINAI

Exodus 15:22—40:38

FROM THE SEA TO MOUNT SINAI

Exodus 15:22—40:38

"So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water" (Exod. 15:22).

"For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (Exod. 40:38).

WE concluded our last study with the song of victory started by Moses, joined in by the Children of Israel and completed by Miriam.

One could easily imagine that after the experience of such a miracle as all Israel had witnessed, further confidence in God would be easy and constant, but alas for changing circumstances and the shift of human emotions! The very opening verse of this study holds a hint of trouble!

"They went three days in the wilderness, and found no water". The verses that follow, 23 to 26, report the murmurings of the people against Moses, and the necessity of a new miracle from God to silence their complaint. And yet, when one understands all the circumstances incident to this complaint, while he may not justify the Israelites, his condemnation of them will surely be softened. Burton, in his third edition of "Meccah" (145), speaking of the atmosphere in this vicinity, says, "At dawn it is mild and balmy as an Italian spring, and inconceivably lovely in the colors it sheds on earth and sky; but presently the sun bursts up from the sea, a fierce enemy that will force every one to crouch before him. For

two hours his rays are endurable, but after that they become a fiery ordeal. The morning beams oppress you with a feeling of sickness. Their steady glow blinds your eyes, blisters your skin and parches your mouth, till you have only one thought: When will evening come? At noon the heat, reverberated by the glowing hills, is like the blast of a lime-kiln. The wind sleeps on the reeking shore; the sky is white; men are not so much sleeping as half senseless. They feel that a few more degrees of heat would be death". It is easy to see, therefore, how two or three millions of people, encumbered in travel by great herds and many little children, seeing the supply of water fail utterly from the skin-bottles, and nothing ahead but a parched plain and scorching mountains, should wonder how life could long be sustained, and even ask what profit to escape from Egyptian oppression and witness Pharaoh's overthrow, if we are so soon to perish?

This is the beginning of the journey from

THE SEA TO SINAI

And this is only the beginning of Israel's trials. They are thirsting for water now. Shortly they will be in want of bread, and as hunger grows, cry out,

"Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (16:3).

And, again at Rephidim, they will be without water, murmuring against Moses and saying,

"Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst" (17:3)?

But it is only in our hours of extremity that we learn the most valuable lessons; and out of these experiences Israel learned that *"meat and drink is from the Lord"*. At Marah the Lord directed Moses to cast a certain tree into the waters and they were made sweet (15:25), and from Marah they removed to *"Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters"* (15:27). When, some six weeks later, they cried for bread, the Lord said unto Moses,

*"Speak unto them saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread" (16:12). * **
And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host" (16:13).

To this day it is not an unusual thing for quails to be found migrating in that country in enormous numbers, and being birds of low and heavy flight, they become easily exhausted in their migrations and can be picked up by those in need of them. An edible lichen is often blown from the spots where it grows and carried by the winds to the valley below and showered there inches deep, and some have argued that God fed them by natural means, but when it is remembered that this "manna" was continued along the course of their travel from Egypt to Canaan through the entire forty years, it is seen to have been a miraculous gift from God. We have been taught to pray, *"Give us this day our daily bread"*, and God has answered the prayer for those of us living in this land by means so natural and so abundant, that even His own people almost forget that *"every good and every perfect gift comes from Him"*.

We are in danger from the very abundance of our blessing of bearing the mark of Gentile corruption,

of which Paul speaks, when of them he says, "*When they knew God, they glorified Him not as God, neither were thankful*". It is when one is brought into the severest straits; it is when one has reached the end of human ingenuity, that God can best reveal Himself to him as the giver of all good.

Henry M. Stanley, giving an account of his relief expedition in his search of Emin Pasha, speaks of a time when he and his comrades, after the utmost economy in their diet, were out of food and ready to perish. In their extremity they made their appeal to God, and lo, there was a sound as of a large bird whirring through the air, and just as they looked it dropped in their midst, and the little fox-terrier snapped the prize and held it fast as in a vice of iron; and when they had discovered that it was a fine, fat guinea-fowl, sufficient in flesh to meet all the immediate demands, they agreed that the God who sent quails and manna to Israel, and fed Elijah with the ravens at the Brook Cherith, was still able and willing to care for them who put their trust in Him.

But when God causes the dry rock in Horeb to gush forth a refreshing stream, He has not put an end to all of Israel's troubles. In our times of trial, we are prone to think, "If only God would do for me this greatly needful thing, I would never be in such want again." But no man knows what a day may bring forth. There are enemies more dangerous than hunger and thirst.

The rise of Amalek represents a greater need.

"Then came Amalek, and fought with Israel in Rephidim" (17:8).

It is easy to imagine how unfit for war Israel was

at this time. The march had been a weary one; the intense heat and the want of water had exhausted them, and it would seem an easy thing for this Bedouin chief and his followers to strike them a blow that would mean little less than a slaughter of the whole company. That Joshua was able to discomfit him and his people with the edge of the sword prevailing, while Moses' hands were held up in prayer, gave good occasion for the adoption of the new battle cry, "*Jehovah-nissi*" (17:15)—*Jehovah is my banner*. And, when one remembers that Amalek was likely a grandson of Esau, and so a fit representative of the flesh, he is encouraged to hope for victory against all the lusts that would defeat the progress of the Christian on his way to the promised land. And when the Church remembers that the flesh is also her greatest enemy, this bit of ancient history ought to come as an encouragement to victory through the intervention of the same mighty God.

Arthur Pierson, in "The Miracles of Missions", calls attention to the fact that when, in 1851, the king on the throne, ruling over Siam, was a foe to missions, and the thirty-three years of work which Christians had done in that country seemed threatened with defeat by him, suddenly on April 3rd the king died. And do you remember also that in 1850 the outlook for missions in Turkey was dark indeed, because the Sultan had issued a decree that all missionaries were to leave the land and the missions were to be closed? It is related that when one of our American missionaries, having failed to get the decree revoked, called on a brother laborer and told him the final decision, the brother replied, "The

Sultan of the universe can reverse it," and the next morning the tyrannical Mahmud was dead, and his successor in office favored the continuance of the work.

But where in the annals of history has there occurred a more marked intervention of this same Jehovah than that reported in connection with the siege of Pekin in the Boxer movement. You will remember that as the weary days wore on, and the native Christians and allies were cooped up in the English Compound, they longed for a loaded cannon, knowing full well that to fire once upon the cowardly enemy would be to fill them with fear lest arms had been secretly smuggled to the allies. It fell out just then that an old rusty gun was discovered in the French Quarters. It had not been loaded for thirty years and it was hardly known whether it would stand the strain of a single fire. They were also embarrassed by the want of ammunition. But suddenly some of the Russian soldiers remembered to have brought with them a little powder and some balls, and when they were brought, the ball fitted perfectly to the cannon. Then a young man from America volunteered to touch it off, expecting that the gun would explode and that he might lose his life in the act. But, knowing the importance that might possibly attach to it, he stood ready to make the sacrifice. Imagine the surprise and joy, therefore, of the besieged when they saw the gun act perfectly. The ball went crashing through the Chinese quarters, killing one or two and striking terror to the multitude of the besiegers. In the confusion the Chinese exploded a sunken mine, blew up their own building, killed

many of their soldiers, and created the universal impression that the allies had been reinforced and supplied with fire-arms—"Jehovah is my banner". If Israel had a right to that as a watchword in her war with Amalek, the Christian, conquering through Jesus Christ and the Church, seeing enemy after enemy overthrown, has repeated occasion to employ the same term.

Passing over the 18th chapter, which contains the return of Moses' wife and children to him, and Jethro's counsel resulting in the appointment of the seventy judges, we are brought to Sinai, and are ready for

THE GIVING OF THE LAWS

It ought to be remembered that Sinai is the southernmost point in this journey to Canaan, and it is of interest to get in mind the physical features of the land.

George Dana Boardman speaks of the plain lying at the foot of this mountain as a sandy plateau some 4000 feet above the Mediterranean, two miles long and half a mile wide, while Cunningham Geikie makes claim for a still larger open space. The mountain that rises out of it about 2200 feet high, is made up of granite deeply fissured, and presents an august mien. It was upon this imposing mount that the Lord descended, and the Psalmist, centuries afterwards, pictures with an inspired pen the wonderful phenomena associated with God's visit to the earth.

*"The earth shook and trembled; the foundations also of the hills moved and were shaken. * * He bowed the heavens also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly; yea,*

He did fly upon the wings of the wind. He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies" (Ps. 18:7-11). "The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel" (Ps. 68:8).

He first voices the Ten Commandments. Those commandments have remained to this hour the divinest of all moral laws. They oppose polytheism; they put an injunction on idolatry; they render sacred the Name of Jehovah; they set aside one-seventh of time for rest; they honor age and parenthood; they insist upon the sacredness of human life; they demand chastity; they protect property; they call for the truth and they inveigh against covetousness. Truly, as Joseph Parker has said, "The old world has no need of new commandments, for we know that there are none better than those delivered millenniums gone to Moses." If it were not for the fact that we are to give a series of nine sermons to the Ten Commandments, this chapter would not suffice to attempt even a brief exposition of each; but I am not content to pass the subject of the Decalogue without calling attention to the wonderful way in which it was given.

First of all, "*God spake all these words" (20:1).* No wonder that after having heard His voice, the people were filled with fear and said unto Moses, "*Speak thou with us, and we will hear; but let not God speak with us, lest we die" (20:19).* A little later God writes with His own finger these Ten Commandments on two tables of stone, but Moses breaks these, and in the 34th chapter, verse 1, we find God renewing them.

It has ever been the custom of God to give His

laws clearly, to choose the very words in which they should be expressed, and then to preserve them in a supernatural way. George E. Merrill, in "The Parchments of the Faith", speaking of the wonderful way in which the scribes copied the sacred Scripture, declares that any manuscripts which contained mistakes were destroyed, saying, "Very slight mistakes were enough to vitiate a synagogue roll. Three errors of a scribe upon a single sheet, the blurring of letters * * any mutilation of the text by ordinary wear, and many other causes, condemned a document." There are people who are troubling themselves these days to know whether what we have is the Word of God. If all such spent their time instead in familiarizing themselves with the sacred pages of the Bible, God would be speaking His commandments afresh, yea, even writing them upon the tablets of their hearts, and they might be the medium to the world of the best expression of God's Word to man.

Following the giving of the Law is **God's legislation for social order**. No man can read the 21st, 22nd and 23rd chapters of Exodus without being impressed with the fact that God is here providing for a nation, and it would be difficult, also, to enact statutes that represented more of wisdom and of justice—laws for servants, laws for murder, ill-treatment of parents, injury to one's fellows, theft, trespasses, borrowing, uncleanness, idolatry, the poor, slander, charity, Sabbath, feasts, in fact, everything that would likely arise in the life of this young nation. And, as we have studied this bit of legislation together with that which comes at a later time in the Pentateuch, we have been constrained to feel

that a state built upon it would be beautiful and strong and free from the very evils that now threaten the overthrow of the most advanced governments of the world. If the social order here suggested had prevailed, slavery would have been impossible; the saloon would never have risen; trusts and corporations could never have occurred; or, if they had, would have been dissolved utterly every fifty years, and the wealth thus combined so scattered that an absolutely new start by new people would have been the result. Under this legislation, war would have had no occasion, and if it had occurred with the people who would not regard God, it could never have been waged for greed of gain.

There are able interpreters of the Bible who believe that in the Millennium every legislation will be regnant, and that for the first time the world will behold a Christian state. If one would take the pains to trace the sayings of Jesus that relate to social order, he would see that they did not oppose this legislation, but simply interpreted it, and plead its need. And we are among those who believe that many of the revolutions of the past, some of the uprisings of the present, and certain of those that will characterize the future, are all ordained of God, and are the Divine effort to bring back men from legislation that has been unjust, oppressive, immoral, to the statutes of Him who never spake other than a sacred law.

Chapters 24 to 33 take us from the subject of social legislation to that of the Tabernacle, and the apostasy of Israel, which might be stated as **the Pattern in the Mount, and Apis on the plain!**

You remember God called Moses into the mount

to give him the pattern of the Tabernacle. The Tabernacle expressed God's purpose to dwell in the midst of His people. And yet, while He was talking with Moses, out-lining in minutia every single particle of that wonderful tent in which Jehovah Himself was to dwell, the people on the plain were pleading with Aaron, "*Up, make us gods*" (32:1)! According to tradition, Hur opposed this appeal, and perished at the hands of the would-be idolators. Aaron yielded to it, and while he saved himself, he brought about the slaughter of 3000 of his brethren (32:28), disannulled the covenant of God's grace, and for a time, at least, threw the whole camp of Israel outside God's saving and keeping power. How often we may miss the very blessing that God has planned for us, and is in the act of providing in our behalf, by turning to worship before some idol, who can tell? And how easy it is to let our affections turn back to some object that fascinated us when we were in Egyptian bondage—unregeneracy, and thereby lose the favor of the King Himself, forfeit the wisdom of His counsels, and render inoperative His most beneficent purposes. It is not easy for a modern believer to hear Moses' cry, as he beseeches the Lord to forgive this sin, and take Israel to His heart again, without remembering that many a time he has had occasion to say with William Cowper,

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

"Where is the blessedness I knew
When first I saw the Lord?

Where is the soul-refreshing view
Of Jesus and His Word?

"What peaceful hours I then enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.

"Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

A few words then on the

TABERNACLE AND THE PRIESTHOOD

by way of a hasty glance through the remaining chapters. We shall not attempt a description of the tabernacle. That would require many discourses. But no student of Scripture ought to be satisfied until he has made a close study of its every part and appointment, aided by some such exposition as Geikie's "Hours with the Bible". It was about 15 feet high, 15 feet in width and 45 feet in length. The Holy of Holies was a 15-foot cube, while the Holy Place was 15 by 30, and the whole was located in an open court 75 by 150 feet, enclosed by curtains seven and a half feet high.

It was to be **provided by a free-will offering from the people**. If one imagines it an inexpensive building, he need only read of the talents that were invested (38:24-30). The building in which we now worship did not cost so much, and yet this people, without a foot of land, with herds and flocks in-

sufficient to satisfy the hunger incident to their journeys, and yet leave seed and sacrifices, rose in response to God's appeal, and made an offering that ought to be at once an inspiration and an example to present-day followers of Jesus Christ. Here is the record of it,

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering; and every man with whom was found shittim wood for any work of the service, brought it. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; And spice, and oil for the light, and for the anointing oil, and for the sweet incense. The Children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses" (35:22-29).

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (36:4-7).

It was to be planned after the pattern shown in the mount. Three times in this Book, God reminds Moses of that fact: Exodus 25:40; 26:30 and 27:8.

Paul, in his Epistle to the Hebrews, refers to this fact, and quotes, "*See, saith He, that thou make all things according to the pattern shown to thee in the mount*".

There are two suggestions in this worthy our consideration. First, let men be slow to change from the Divine order, or dissent from the Divine Word. It is written, "*Ye are My friends if ye do whatsoever I command you*". The temptation in this time is to do to suit ourselves, and to frame philosophies of life that correspond to conduct rather than follow the letter of God's Word. Men have even gone so far as to brave the Divine challenge.

"If any man shall add unto these things, God shall add unto him the plagues that are in this Book; and if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book".

CHAPTER III.

MOSES—THE MATCHLESS AMONG MEN

MOSES—THE MATCHLESS AMONG MEN

Exodus 2:1-2, 10.

*"And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. * * And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water" (Exod. 2:1-2, 10).*

THERE are lives so great that all men must have some familiarity with them, and yet no man has exhausted their study, and no speakers have brought to the thought of their fellows all the facts they inspire. Moses is one of those names! I say it without hesitation, that aside from Jesus Christ, Moses is **the** man of the Sacred Word. Peter was not one half so great; Paul was not his peer; and if we are disposed to dispute the claim, it only proves that while none of us know the New Testament too well, many are inexcusably ignorant of the Old, and hence unacquainted with some names that have inspired the past, and will profoundly influence the future.

Moses is not one of those names! He is **the** one of them. Ingersoll bleated about his blunders, and more honest and competent critics have and will add their attacks upon his name and the books that bear it; but when Ingersoll is forgotten and Infidelity comes to its grave, Moses will live in the memory of sainted minds, and the angel choirs in their grandest oratorio shall couple his name with that of "The Lamb".

In order that we may understand his life, let us

think about the facts that entered into it and made up the sum total. I don't know that they are different in quality from those that enter every life; but in quantity, how great!

I. THE ENVIRONMENT OF MOSES' LIFE INFLUENCED AND AFFECTED THE MAN.

Cicero said, "It is not the place which makes the man; but the man that makes the place." The same may be said of times and circumstances. They don't make men. The growth of plants may depend upon place, seasons, circumstances, but man is of other stuff, and, in a much greater measure, his life is independent of its environment. But true as that is, it is equally true that it touches him, influences him, and furnishes its share to the colors that go to make up his history. No student of the Pentateuch can question that Moses was affected by several factors in his environment.

Who can measure the result of the conjunction of **the sacred and the secular in his education?** From the account of Moses' youth as related in the second chapter of Exodus, we know that the child's mother was the fortunate nurse to whom the Princess committed the care of the strangely saved little one. The record of her instruction is not to be found, save as men are able to read it in Moses' after-life, and yet from that we know what it must have been. Whence his sense of brotherhood with the despised and degraded slaves of the land save from a mother's teaching? Whence his hot indignation at the injustice of the Egyptian lash, laid often and heavily on the poorly clad back of a Jew, save from a mother's teaching? Whence his own fine sense of virtue

and right that left his name as clean as that of his illustrious predecessor, Joseph, save from a mother's restraining influence, and her example of chastity? Whence his faith in Jehovah as opposed to the calf of Egypt, save as Jochebed had whispered it into his soul, and prayed it into his heart's core? See the mother in the son! He is fortunate indeed whose early education is encompassed by the tender concern of a mother whose habits of life are simple, whose virtues are sung of angels, and whose faith in God is supreme! Some people seem to think that a man's complete education may be secular, and can be had from touching the world and studying books. That is a mistake! The best part of any youth's training is had from the sacred instruction of a mother's life, and learned while yet in the school of the home.

In a sermon of John McNeil's, he relates that true story brought from his native land, by saying, "One day, long ago, a lad was setting out from a home in Fife in Scotland. He was beginning life; his childhood's days were gone. His mother was going along the road with him, and that mother was a true mother in Israel. He was not converted, and at the turning point of the road where mother and son were to part, she said, 'Now, Robert; just one thing I have to ask you, and you will promise me before I speak it?' Robert was somewhat canny like his mother, and he said, 'No, I will not promise until I know'. He had some notion what that promise would be. 'Oh!' she said, 'it is not anything that will trouble you. It will not be hard or severe.' 'Well, mother,' he said, 'I will.' 'Promise,' said she, 'that every night before you lie down to sleep you

will read a chapter from your Bible, and pray.' He screwed his face, for it was an unpalatable promise, but he made it. Who was that Robert? That Robert was Robert Moffat, and Africa is coming into the Kingdom of God behind him." Who says that an education can be complete without a mother's lessons? Who dares affirm that the sacred lessons about God and Christ and the Bible and Eternity are non-essentials?

And yet, secular education has its place. It was the good fortune of Moses' environment that at the Princess' expense he came to be "learned in all the wisdom of the Egyptians". When the boy comes to be the man, a mother cannot continue in her office of instructor. He yearns for wider fields of thought than she has explored, and seeks to be instructed by those who speak the language of exact sciences.

In Egypt, as the heir-apparent, Moses had every school open to him. In art, he was educated by the very furnishings of the palace in which he lived. No man can visit the Art Museums and look upon the Egyptian display in statuary, painting, and other antiquities without getting some idea of the scenes with which this fortunate son of a bond-woman was familiar in his early life. What an education for the finer tastes when a child is born and brought up among the richest hangings, looks on great paintings, listens to ennobling music—contributions of Masters among the men of art. I cannot explain why a child of lowly birth and humble breeding should take pleasure in these things, and yet I know that the child in my life has its very soul inspired, and seems lifted above the sensual to commune with the great spirit of all good, when the sweeter notes

of music touch the ear, when the finer strokes of the brush appeal to the eye, or when the perfect work of the chisel lifts before me a form that seems hiding a soul. If learning in Egypt included Egypt's art, then I can understand where Moses caught harmonies of sound and color and form that enlarged his life.

There were philosophers in Egypt even then—men who had felt after the keys of life, and vainly imagined they had found them. In the palace at Memphis, in her schools, and on the street, Moses must have met and whetted arguments with them. That is an education! I know that we laugh at what men call philosophy today; but mistaken and foolish as much of it has been, the minds that have pushed far into its misty realm have found jewels at times and dragged the rough diamonds of truth to the light, and with them men have bestudded life.

There were Priests in the palace. From them Moses learned about the religion of his foster-mother and the government of the realm. In view of their idolatry doubtless the religion of his race shone the brighter and became his deeper study and better hope; and along with secular learning he kept his religion. He is a fortunate youth before whom the halls of learning in art, science, and philosophy are open. They are all factors in the sum total of a great, deep, broad education. But he is to be pitied who gets a knowledge of them at the expense of his faith. Learning without religion is a poor stock in trade. The wisdom of Egypt without the sacred stamp of Jochebed's belief in God, would have served, in all probability, to shipwreck Moses' soul. I have often pitied the blundering parents who dis-

miss their children to schools of great names, but of reputed godlessness. Some people say they don't approve of sectarian institutions, but believe rather in great secular universities. Every man to his choice, but I would prefer to send a child to the college unknown beyond the borders of a single state, if in that school learning was handmaid to religion, than to send him to the first university of the world, if its atmosphere, like that of most secular institutions and now increasingly of our denominational schools, was rank and stifling with unbelief.

In an address at Princeton college some years ago, that noble President, Francis L. Patton, said, "It is natural for young men to think that the old is false and the new is to supersede it, and that this should have a disturbing influence upon the early faiths of educated young men. I am sorry for the young man who feels that his faith is undergoing eclipse; and that his education is lifting a barrier between him and those who are most dear to him, by preventing him from sharing their religious beliefs in the fulness of the old and unhesitating confidence. I pity the man who feels as he leaves college that he has more philosophy and less Bible than when he entered. Far sooner would I that a son of mine should never enter a college door, than that his college learning should be gained at the cost of his Christian faith." Who shall answer Patton? A stripling, just now flinging away his mother's prayers, and denying the power of his father's God, cannot answer him; for he has not yet seen the end of such a course. A godless professor cannot answer him, because he knows not the value of a faith that has inspired such men as Patton through

a long series of years ; and no man can answer him, for Patton is right. Learning without religion may be of some value, but learning at the expense of religion is a pitiable misfortune for any man. Ah, Moses, your fame lives and will live because in your familiarity with the wisdom of Egypt the training of the home remained, and the lessons from the sacred teaching of a mother helped your faith to survive even in the luxurious and sensual palace of Pharaoh, the King! I want to walk up and down the earth crying into the ears of my young auditors, this text: "Wisdom is the principal thing; therefore get wisdom". But unless you would play the fool and fail, don't believe that wisdom is ever had until your learning is wedded to the religion of Jesus Christ, the Gospel of love.

A second factor of influence in this sum of environment's effect is found in the fact that Moses tasted at once **slavery and sovereignty**. By reason of his birth he was destined to share with the people of his own blood all their indignities, shame, and suffering. Not that tasks were ever heaped upon him, nor that any Egyptian slave-driver dared touch him with the lash! But what men escape in body they sometimes share in sympathies, and experience in soul. The record in Exodus tallies with that in Acts in teaching that Moses was forty years old before he ever saw the abuses of his brethren that were the daily practice in the field. Already, doubtless, he had tasted the sweets of life as a sovereign. Those forty years are left unrecorded, but surely not by reason of inaction on the part of the Princess' favorite in all that time.

John Lord says, "What a career did the son of

the Hebrew bondwoman probably lead in the palace of Memphis, sitting at the monarch's table, feted as a conqueror, adopted as a grandson, and perhaps as heir, a proficient in all the learning and arts of the most civilized nation of the earth, enrolled in the college of priests, discoursing with the most accomplished of his peers on the wonders of magical enchantment, the hidden meaning of religious rites, and even the being and attributes of a Supreme God, the esoteric wisdom from which even a Pythagoras drew his inspiration."

But that sovereignty, while it educated him into feelings of all refinement, and acquainted him with what men style "higher life", did not drown his sense of right, nor cause him to be indifferent to the woes of those who were poor, ignorant, and almost desperate in their bondage. It seems a strange thing how a little sovereignty exalteth some men to such heights that they come to despise all below. There were once small lords of the South who happened to be born white, and by inheritance owned a forty acre lot, who said, "We doubt if a negro has a soul," and sported their right to rule the ebony-skinned immortal without reference to his feelings or even physical comfort. Yes, and there are small lords in the North, who treat men, white of skin as themselves, though more humble in station, with an equal amount of indifference or even contempt. Haman was indeed the prototype of a multitude who have cursed the ages. Men, being promoted a little, at once conclude that all beneath them must bow themselves to the earth as they pass. It takes a great soul to occupy the superior positions of this world and yet keep his sympathies with the humble

and oppressed. How many a boy has been sent to school with a trunk well-filled with clothes, every stitch in them having been taken by a poor, unlearned, yet great-souled and affectionate mother; with a purse that holds the last dollar that the old father earned and gladly added to his savings for the sake of the schooling of the son. A few years pass! That boy has made rapid strides. Society begins to toast him, and people of wealth often do honor to his culture by their attentions, and the hospitality of their homes. How will he behave now when the gap between him and his gets to be almost as great as that between the young prince of Pharaoh's palace and the poor slave driven by Pharaoh's lash? Will he come to the rescue of their declining years? Will he use his acquired power for their deliverance from burdens and seek to soothe them in sorrow's hour? Or will he build a mansion of his own, surround himself with gay circles, move like a monarch among the titled, and prove himself as much of an ingrate as was George Elliot's Tito Meleme? Which? Answer me that and I will tell you whether his better environment has developed him into the man that God can use, or the hypocrite in whom all hell delights. The spirit of every man is shown in his deportment toward those who hold lowest stations, but whose crimes are not blacker than misfortune, and whose lives have no other blight than crushing burdens.

Joseph Parker says finely enough of Moses, "He was not ashamed to recognize the Hebrews as his brethren. He himself had had a day of wondrous luck, so-called; he might have sunned himself in the beams of his radiant fortune, and left his brethren

to do as they could." Yes, he might, because other men have! I have known the mother of a man whose fortune was counted by hundreds of thousands, to beg; not because she was wicked and her name a reproach, but because he was stingy and wouldn't support her, and proud and would not own her as the fountain of his flesh and blood. That pride of life is contemptible and mean that makes the sovereign forget the slave. If the sovereignty is one of wealth and the slavery one of poverty; if the sovereignty is learning and the slavery is ignorance; if the sovereignty is one of good fortune and the slavery one of misfortune, the case is not altered. Be careful then how you treat the man that tends the stable and the woman that serves your table! God could reverse the order if He wished. Be ashamed when you seek to hide the fact that the ignorant old man, stooped with the weight of years, yet eternally fresh in his affection for you, is your father. Blush to the heart if you ever deny that sister or daughter whose sad experiences have taken away her beauty and broken her spirit, and cowed her to the dust. Only devils could be pleased with such haughty deportment. Heaven is happy when a Moses comes into the field and stoops to lift the bleeding slave to his jeweled bosom and says, "He is my brother, rags and all."

You have read of the virtues of King Humbert. I saw a short time ago a bit of his history that well illustrates this point. Years ago Naples was being ravaged by the raging of cholera. At the same time the races were going on in Pardenone, and King Humbert had engaged to be present in their festive days. The news came to him that Naples was in

distress and his answer by telegram to the racers was, "At Pordenone they are having sport. At Naples they are dying. I will go to Naples." That was the spirit of Moses of whom the Apostle wrote, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt". Oh, Moses, how well might twentieth century men learn from thee how to make all sovereignty serve their suffering brother's good!

Finally, both the touch of

SOCIETY AND SECLUSION

gave coloring to his life. It is impossible for any man to become a rounded character who sees little or nothing of life among his fellows. Hermits have been reckoned as visionaires and wild dreamers as a rule. John the Baptist could never have attracted the people, led them to repentance, and added to their spiritual profit, had all his days been spent in the wilderness. But before he retired to that seclusion, he had moved through, and acquainted himself with the world. He only selected the wilderness as his auditorium. He knew the habits, character, and life of those about him from previous study—a man in the midst of men. So did Moses. From the lords of a luxurious court down to the most despised among the Hebrew slaves, he was familiar with men. Does not that account for the language, life, and the laws that he laid down? There are a great many men in the world who know nothing outside

of their study, counting-room, or office, save that men struggle for bread. They can't deal with their fellows; they cannot advise them when the besetments of life thicken; they cannot lay down laws for their conduct. The world is better off when they have least to say in the affairs that trouble. If we would know each other and help the weak, we must live in the world, and feel the throbbings of hearts that bleed and are ready to break.

And yet in every life, solitude should have a place. The man who is driven by the duties of each day from his waking moment to that in which he sleeps again, who has no moments for serious meditation, no solitude in which to reflect upon those greater problems of his present existence and his future good, is apt to become worn early and warped into unbelief; and life, losing its time for reflection and prayer, he is apt to become unbelieving and sick at heart. I was much pleased in reading "Imago Christi" to hear the author say of Christ's habit of stealing away to a secluded spot to spend an hour or a night alone, "There is more than solitude in such a situation to assist prayer; there is a ministry of nature which soothes the mind and disposes it to devotion. Never did I feel more strongly that in this habit Jesus had laid bare one of the great secrets of life than one day when I climbed all alone a hill above Invereray and lay on the summit, musing through a summer forenoon. On every hand there stretched a solitary world of mountain and moorland; the loch below was gleaming in the sun like a shield of silver; the town was visible at the foot of the hills, and the passengers could be seen moving in its streets but no sound of its bustle rose so

high. The great sky was over all; and God seemed just at hand, waiting to hear every word." It was in spots like this that Jesus prayed. Who doubts that the Son of God got strength from the unheard language of such solitude? Great men in the past have given solitude a place in preparing for great work. Josephus tells how he got ready for his work by years of seclusion. John the Baptist, Paul, and Jesus enjoyed the same before their public ministry began. So of almost every reformer. Luther needed four hours a day, not for reading and study, but for reflection and prayer. The forty years in Midian were not so much lost from Moses' life. The thoughts that occupied him then live today as do those that ran through the good John Bunyan's mind while Bedford jail held his body within its iron grates. This great West of ours is wild in action; and energy well directed is right. But in justice to self, in the help of men, in the cause of God, he is stronger who keeps his closet of prayer, his time for reflection, and staying from the hurry of business and the mastering greed of gain, takes time to answer God's ring, let Him into the room of the heart, and hold a quiet hour of communion with Him.

CHAPTER IV.

THE SECOND-RATE MAN—

AARON

THE SECOND-RATE MAN—

AARON

Exodus 4:14-16

"Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God" (Exod. 4:14-16).

THESE words from the Sacred Scriptures give us a little insight into the relation sustained to each other by those noble brothers. It was a relation of affection—"When he seeth thee, he will be glad in his heart". It was to be a relation of co-operation—"He shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God". In other words, their work should be one work; and their object the same; each should strengthen the other. It was no whim; it was wisdom that moved Jesus to send men out two by two; as C. H. Mackintosh remarks, "Unity is ever better than isolation."

It is a matter of interest to know that in history great men have often been seconded by some faithful brother, and their successes have depended in no small measure upon the assistance thus rendered. Who can tell, for instance, how much Aaron's help meant to Moses; how much Jonathan's love meant to David; how much the loyalty of Elisha meant to Elijah; what strength Timothy imparted to Paul;

what inspiration Polycarp gave to John; Melancthon to Luther; Charles Wesley to John Wesley; James Spurgeon to Charles Spurgeon; Mr. Halliday to Mr. Beecher; Mr. McElwain to Dr. Gordon? It is not unusual for a man of the Moses type—courageous in spirit, bold in thought, strong in undertaking—to be deficient in mere matters of detail, and hence to require an assistant and associate who can tie the threads and keep in order all the machinery necessary in the execution of great enterprises.

Aaron was Moses' elder, but Moses was Aaron's superior. Because Esau is first-born, it does not signify that he will become Israel, Prince with God, for the God who sees the characters of men and understands all their powers, knowing that Jacob could better serve the purpose, will pass over the fact that he is the second-born and select him. In truth, though there be seven sons, Eliab, Abinadab, Shammah, the whole seven may pass before the Lord and yet the Prophet Samuel be compelled to say, "*The Lord hath not chosen these. Are these all the children*"? And when he learns there remains yet a younger and "*he keepeth the sheep*", the Prophet adds, "*Go fetch him*". On seeing him, hear the Lord say, "*Arise anoint him; for this is he*". It is not age, nor appearance, nor political station that determines the Divine appointment. It is something deeper and higher; it is essential worth. That is why God gave Moses, the younger, the first place, and Aaron, the second. Moses was a man of the highest order; and Aaron was a second-rate soul.

Four things let us see in the study of this character.

HIS LIFE WORK WAS DIVINELY SELECTED

God called him unto it. "*Aaron thy brother, he shall be thy spokesman unto thy people*". It was a Divine appointment. That is a great advantage to a man! To know that God has sent one gives him assurance. Pastor Stalker in his "Imago Christi" sets this down as one of the essentials in a successful ministry. He says, "The soul-winner must be conscious that he is doing God's work, and that it is God's message he bears to men." And he assigns as the reason the fact that when we are piqued with the ingratitude of those for whom we have put forth our best efforts, and are even puzzled by their opposition and enmity, we will need a sterner motive than love of men to make our service sure. "Our retreating zeal requires to be rallied by the command of God. It is His work; these souls are His; He has committed them to our care; and at the judgment-seat He will demand an account of them." Aaron should have had this consciousness, since Aaron evidently enjoyed this call.

His duty had been clearly defined for him. He was to be unto Moses "*instead of a mouth*". Perhaps second to a conscious call from God, there is no greater essential to success than to know clearly what God expects of one. I have often wondered at the secret of Savonarola's eloquence, and marveled that a man in those dark Middle Ages could so sway the multitudes. But I think that secret is an open one, as Dr. S. E. Herrick, in his beautifully written volume, "Some Heretics of Yesterday", uncovers it for us when he repeats for us how Savonarola

prayed often and repeatedly, "Oh, Lord, make known to me the way in which I am to guide my soul." It is the prayer that men, destined to be great, make in one form or another. Paul said, "*What wilt Thou have me to do*"? And as Paul was given definite direction, so the secret of the Lord was revealed to Savonarola, and in Florence, he became a flaming fire for God. The worldly man can get out of bed at break of day and rush away to his wonted duties without ever questioning God's throne as to where he shall walk and what he shall attempt, but this question, "Lord, what wilt Thou have me to do"? is the vital breath of the Christian's life; and to have it divinely answered of God, to hear Him say, "Such is your task," is to have revealed to us another of the secrets of success.

Aaron's duty was associated with an honored office. He was to be "*instead of a mouth*" for Moses, and Moses was to be to him "*as God*". Let us not misunderstand! He was not to bow before Moses; he was not to pray to Moses; he was not to sing Moses' praises. Shortly Moses himself shall bring from the holy mount these words,

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God".

This simply means that as Moses was in touch with God and was receiving his messages from God, Aaron must take those messages to the people and be at once Moses' mouth-piece and God's mouth-piece. Already he is a Levite; by this new appoint-

ment he also becomes a priest. We know what the priest was to do. It was his to speak with God for the people and plead their cause; it was his also to speak with the people for God, revealing to them His last message. Did it ever occur to you that this office is one of those honored by the Son of God Himself. He is Prophet, Priest, and King. His prophetic work was done when in the world—God's spokesman; His priestly office He now holds as mediator before the throne; His Kingship is to come with His return to the world to reign from "*sea to sea, and from the rivers to the ends of the earth*". And while the Priest may be less than the King, he may be greater than the Prophet, as prayer is greater than preaching; as successful intercession with God is even more essential than successful inspiration with the people. We have not set as high esteem upon the priest's office as we ought. We are in such rebellion against the ceremonialism of Rome, and the dead-letterisms of Jewry, that we almost despise the office of priest; and yet, beloved, we are priests ourselves if we have power at the throne of God, and it is our most honored office. Whitfield set the right estimate upon the man who knew how to pray, who could, like the priest of old, enter into the holy of holies and talk with God, and so he carried about with him an aged man to pray for him and for the people to whom he preached, and believed deeply that the petitions of that man availed at the throne. Yes, Aaron's was an honored office.

But it remains to be said,

**HE WAS NOT CALLED TO LEAD
BUT TO AID**

It was to Moses that God had said, "*I will send*

thee unto Pharaoh that thou mayest bring forth My people, the Children of Israel, out of Egypt". And to Aaron God had only said that he should "*be to Moses instead of a mouth*".

Some men are not leaders born. Children differ even in the hour of their nativity. A few years since in Chicago, a speaker eloquently expressed what had often been in my mind when he said, "The famous preamble to our Declaration of Independence, while sublime in its conclusion, is most sophistical in its argument, and savors more of Rousseau than of the New Testament. I know not which is the greater falsehood, that all men are born free, or that all men are born equal. The first assertion is negatived by all history; the second, by all observation and experience. Equality of capacity, attainment or reward is and was divinely intended to be forever impossible. "*All ye are brethren*", said Jesus; our brothers are not our duplicates. If they were, the glory and beauty of the family life would at once disappear. When men came to Christ and asked him, "*Who is greatest in the Kingdom of Heaven*"? He did not answer, "No one shall be the greatest; all there are to live on a level of perfect equality," but He laid down a new standard of greatness. When James and John came to Him and said, "Master we want the high seats in Thy Kingdom", He did not answer, "There are no high seats there; no man is above his neighbor," but He said, "Are you willing to endure the preparation for the high seats in the new Kingdom"? Some of the timber that is floated down the Maine rivers is fashioned into masts of vessels, some into chairs and tables, and some into lead pencils. You cannot make seaworthy

masts out of lead pencil timber. Professor Ely, who has often been quoted on the other side of this matter, said in his recent article in the Forum, that the teaching of the essential equality of men bears with special hardship on the weaker members of the social body, for, in the words of an eminent jurist, "Nothing is more unequal than the equal treatment of unequals." There is not a shred of teaching in the New Testament which can be construed into the doctrine of the natural equality of men.

Some years ago, we read a sermon from Bishop Brooks on the parable of the talents in which he brings out the fact that men by nature are fitly represented there; some of them have five talents, some two, and some only one. "It is not always an easy thing for men to make up their minds to mediocrity. We cannot tell in how many natures there comes deep struggle and sad disappointment before the lot of the average man is cordially accepted. A young man starts untried. He is a problem to himself and everybody else. Who can say what strange capacity is folded in this yet unopened life? It is a young man's right, almost his duty, to hope, almost to believe, that he has singular capacity, and is not merely another repetition of the constantly repeated average of men. Before he unfolds the bundle which his Lord has given him, he may well see in his imagination the five bright shining talents through the folds. We would not give much for the young man to whom there came no such visions and dreams of extraordinary life. To see those dreams and visions gradually fade away; little by little to discover that one has no such exceptional ability; to try one and another of the adventurous ways

which lead to the high heights and the great prizes, and find the feet unequal to them; to come back at last to the great trodden highway, and plod on among the undistinguished millions, that is often very hard." And yet, such was Aaron's fate. There was never an exigency in his life requiring the highest courage, the clearest thinking, and the boldest action but he failed. Witness Miriam's rebellion, and let the golden calf also testify to the truthfulness of this assertion. In concurrence with the cowardly majority, he went back from Kadesh-Barnea, and all the rest of the book of his life is after that manner.

God is the best judge of man's ability. He knows what we are suited to do. It is only when a man departs from the Divine guidance and undertakes what has not been committed to him or neglects that to which he has been called, that failure comes—the little man laying his mind to the large endeavor, or, the appointed priests, attempting the role of warrior and leader. It pays therefore to let God speak, since He understands for what we are suited. "*See that thou make all things according to the pattern shewn to thee in the mount*" (Exod. 25:40).

God has His plan for every man's best. The prayer of Saul is the pledge of Paul, the Apostle, "*Lord, what wilt Thou have me to do*"? Sidney Smith says, "Be what nature intended you for and you will succeed. Be anything else and you will be ten times worse than nothing." I would change Sidney's sentences in but a single word, "Be what **God** intended you for and you will succeed. Be anything else and you will be ten times worse than nothing." Too long men have imagined that God had only to

do with determining those professions which we call sacred—putting men in the ministry, sending them to the foreign field, etc. God has His plan for every man, and He appointed Moses to leadership and war as surely as He called Aaron to holy service. To find out that plan through prayer is to put one's self in the way. Macmillan's Magazine once related this incident: A young man whose bluntness was such that every effort to turn him to account in a linen-draper's establishment was found unavailing, received from his employer the customary note that he would not suit, and must go. "But I'm good for something," remonstrated the poor fellow, loath to be turned out into the street. "You are good for nothing as a salesman," said the principal, regarding him from his selfish point of view. "I am sure I can be useful," repeated the young man. "How? Tell me how." "I don't know, sir; I don't know." "Nor do I." And the principal laughed as he saw the eagerness the lad displayed. "Only don't put me away, sir; don't put me away. Try me at something besides selling. I cannot sell; I know I cannot sell." "I know that, too; that is what is wrong." "But I can make myself useful somehow; I know I can." The blunt boy, who could not be turned into a salesman, and whose manner was so little captivating that he was nearly sent about his business, was accordingly tried at something else. He was placed in the counting house, where his aptitude for figures soon showed itself, and in a few years he became not only chief cashier in the concern, but eminent as an accountant throughout the whole country. Who can say that such a calling was not in providence planned for him? "*Commit thy ways unto the Lord,*

trust also in Him, and He shall bring it to pass". It is to the obedient Joshuas of earth He has said, "*Then shalt thou make thy ways prosper, and thou shalt have good success*". At every point where Aaron kept to the Divine command, and seconded the efforts of his younger, though more illustrious brother Moses, he succeeded. His every departure from this plan of life was a painful failure. So plain is the lesson that the "wayfaring man, though a fool, need not err therein".

AARON'S WEAKNESS MILITATED AGAINST HIS WORTH

He had no courage to oppose a crowd. Through the forty years of Moses' banishment from Egypt, Aaron dwelt there with God's people and never dreamed of facing Pharaoh and demanding their emancipation. And in all the murmurings of the people during their wilderness experience, it was Moses who called them to account for their conduct, not Aaron. When Moses was in the holy mount and the people gathered themselves and said unto Aaron, "*Up, make us gods which shall go before us*", he weakly surrendered and took their gold earrings and made for them a molten calf, and "*Aaron built an altar before it*". When Miriam rebelled against her brother because he had married an Ethiopian woman, followed as she doubtless was by the company, Aaron joined with her in complaint, so that the anger of the Lord was kindled against them and Miriam becomes leprous or "white as snow"; upon which Aaron looked, to say unto Moses, "*Alas, my Lord, I beseech thee, lay not the sin*

upon us, wherein we have done foolishly, and wherein we have sinned".

The world has in it too many weak men: men like the man at the temple gate Beautiful, with diseased ankle bones; men who cannot stand on their own feet and exercise an independent opinion. There is an impression that a Christian spirit is to be always in agreement with the crowd. A contributor of a recent article, in the endeavor to sound the highest praises of a good man, said, "He could not make an enemy." Neither could Aaron; he lacked the courage. He would worship at the shrine of a golden calf rather than lower himself a bit in popularity. But God did not approve the popularity.

Moses was a man of conflicts many, and his courage is everywhere commended. He is in line not only with the Scripture, but with the noblest sentence of history which says, "Individualism involves trial; it means the cross. But it also means heroism and daring." "All the world is against you," they said to John Knox, and he retorted, "Then I am against all the world." When Bunyan was asked to pledge himself to preach no more, he said, "I will rather stay in jail until the moss grows out of my eyebrows."

"He's a slave who dare not be
In the right with two or three."

Scarce a poem of modern times that has justified itself as an emphasis of this needful truth as does that of James Russell Lowell on "The Present Crisis", two verses of which aptly illustrate our thought:

"Then to side with Truth is noble when
we share her wretched crust,

Ere her cause bring fame and profit, and
 'tis prosperous to be just;
Then it is the brave man chooses, while
 the coward stands aside,
Doubting, in his abject spirit, till his
 Lord is crucified,
And the multitude make virtue of the
 faith they had denied.

"Count me o'er earth's chosen heroes;
 they were souls that stood alone,
While the men they agonized for, hurled
 the contumelious stone,
Stood, serene, and down the future saw
 the golden beam incline
To the side of perfect justice, mastered
 by their faith Divine,
By one man's plain truth to manhood
 and to God's supreme design."

I once read some words that I commend to the thought of the youth of this audience. They relate to the occasion at West Point, June 11th, when the President with his own hand decorated cadet Calvin Pearl Titus with a golden medal for bravery. He was a bugler in the 14th Infantry, and was the first to scale the walls at Peking, August 14th, 1900. His brave act, witnessed by thousands, sent his name around the world, and yet those who knew him expected just such conduct, for he was a young man who had the courage of his convictions. On the night of his enlistment for the Spanish American war, he was assigned to a tent with a half dozen men, and yet when it came time for retiring, he said to them, "Boys, I don't know whether any of you men pray, but I do," and he went down on his knees full before their faces to talk with his Father as was his wont. And yet in the whole history of West Point Military Academy, never was "plebe" or cadet

who has been so honored as to be presented with a medal by a vote of Congress.

Aaron lacked the conviction that confesses wrong. When Miriam was smitten before his eyes with leprosy, he said, "*We have sinned*". That was the cry of one under judgment. When Moses came down from the holy mount to find the people worshipping the golden calf and called upon Aaron to know why he had brought so great sin upon them, he dissembled by saying, "*I said unto them, whosoever hath any gold, let them break it off, so they gave it me, then I cast it into the fire and there came out this calf*". He was covering up the fact that he had fashioned it with a graving tool, concealing the sin that he might escape the penalty. Now we know why God could not give to him first place. A mistake often reveals the man. If he is a great soul, he will confess it fully and frankly; but, if a second-rate one, he will attempt to conceal it and start on a plea of self-justification. Dr. Galusha Anderson tells of having known a young man in the winter of 1876, who in the Moody meetings in Chicago, professed interest in his soul; and that profession called out Anderson's sympathies and assistance. And yet, for some reason Anderson's prayers for the young man did not avail. One day he said to Anderson, "I am a telegrapher and I wish you would go with me to the ticket office of the Western Union, and solicit a place for me as operator." Anderson went with him gladly. When he introduced him to the superintendent, he said, "Oh, yes, I know George." And then, turning to Dr. Anderson, he said, "This man for whom you are interested is a most skillful telegrapher. I know of no ear so delicately attuned as

his. He never mistakes the click of the instrument. We had unbounded confidence in him, and put him in a position of trust, but he would persist in getting drunk and we were compelled to discharge him." "But," said the man, defending himself, "when I was in Cleveland, my companions led me astray. If it had not been for them, I should not have been drunk, but now—" "O George," broke in the superintendent, "have you repented? If you have, don't be deceiving yourself; you will have to get down flatter on your face than that. No man truly repents who lays his sins to others." Who shall say that the superintendent was not right? It requires courage to confess a wrong—to confess it to God and before men. But there is forgiveness for the man who exercises it; and there is condemnation for the man who dissembles. "*He that covereth his sins shall not prosper*".

His sufferings were in some degree the measure of his sins. It was a painful sight to behold Miriam stricken with leprosy and to realize that he had encouraged her in the course that accomplished this living death. When the rebellious Israelites were falling at the sword of the Levites, three thousand in a day because they had worshiped the calf, the sword must have pierced Aaron's soul through because he had practically assisted them in so doing.

In our study of Leviticus 10, we shall see Nadab and Abihu, the elder sons of this man, smitten by fire from the Lord because they will offer strange fire before the Lord which He had commanded them not. And we will be told that "*Aaron held his peace*". It is a pathetic sight, this of a father sitting in solitude and silence in the hour of his own children's

destruction. And yet, Aaron was learning again that sorrow was the measure of sin. And in this respect God's law does not change. Many a time since entering Minneapolis I have found acquaintances and, at times, professed followers of Christ, in evil courses, and sometimes have pled with them with every possible power to see the dreadfulness and the danger of deliberate iniquity. But some of them have had to see the inside of the city jail, and others practically suffered the tortures of the damned before they understood. Beloved, the Apostle wrote truly when he said, "*Lust when it hath conceived bringeth forth sin; and sin when it is finished bringeth forth death*".

But one thing more.

AARON'S OFFICE PROPHESES THE PRIESTHOOD OF CHRIST

We have already spoken of it as being high and holy.

He entered into the Father's presence. It is a great privilege, this of coming into the presence of God. Ancient kings used to have a custom of allowing no one in their presence save those whom they summoned. You will remember that Esther took her life into her hands when she went unto the presence of Ahasuerus unbidden, saying as she went, "*If I perish, I perish. * *. But it was so when the king saw Esther, the queen, standing in the court, she found favor in his sight*". But the high priest had rightful access to the presence of God. It was a prophecy of that better priesthood which we have in Christ Jesus. Of old, there

"were many priests, because they were not suffered to

continue by reason of death; but this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:23-28).

The priest pled the cause of the people. Aaron was a man appointed to go unto God as a mediator. How much better our state since this office has passed on to the Son Himself. "We have a great High Priest that has passed into the vail"—Jesus, the Son of God who can be

*"touched with the feeling of our infirmities; * * He was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace. * *. If in that He Himself has suffered, being tempted, He is able to succour them that are tempted".*

The priest presented the blood in atonement. You go over to the Book of Leviticus, the ninth chapter and find that Aaron had, first of all, to present the blood for himself, and after that, to sprinkle the blood for the people. But our High Priest is without sin. The blood which Aaron presented was only that of "bulls and goats which could not take away the sins of the people"; it only served to point to the better sacrifice to come, when, through the shed Blood of the Son of God, our souls might be made clean.

Do you recall the felicitous story of Luther in which he outwits the Adversary, as was Luther's wont. It was this: During a serious illness, the evil one seemed to enter his sick room, and looking at him with a triumphant smile, unrolled a vast roll which he carried in his arms. As one end of it fell on the floor, and with the impetus he had given it, unwound, Luther's eyes were fixed on it and to his consternation he read there the record of his own

sins, clearly and distinctly enumerated. He quailed before it; but suddenly there flashed into his mind that there was one thing not written there, and he said aloud, "One thing you have forgotten. *'The Blood of Jesus Christ His Son cleanseth us from all sin'.*" When his enemy, the accuser of his brethren, heard this, he took up his heavy roll again and suddenly disappeared. It is the way of triumph, beloved, the way of the Blood. When, on that awful night in Egypt, the death angel walked through the land and slew the first born in every house where he saw not the blood stain on the posts and lintels of the doors, he passed over unharmed every house on which that blood appeared; and whatever scientists and philosophers may say to the contrary, the Scriptures remain clear that such is our hope since Christ has put away sin by the sacrifice of Himself, and perfected forever, them that are sanctified. To those who have accepted the Blood that cleanses, has come the promise, full and glorious, "*Their sins and iniquities will I remember no more*".

It is said of Aaron that when the time had come that he walked with Moses to the peak of lofty mount Hor, whose vast cliffs and perpendicular walls of stone, and pinnacled towers still pierce the sky, there to lie down in the presence of his brother and Eleazer, his son, and breathe his last, they took the robes from the dying man that they might be put on his successor, and kissed him on the brow. As they stripped him a silver veil of cloud sank over him like a pall and covered him and Aaron slept the sleep of the saved, and his soul was parted from the body. Aaron had sinned and yet for Aaron, the blood had been shed and he had trusted in it and

was redeemed, and "precious in the sight of the Lord is the death of His saints". I noticed the other day in the Young People's paper, the statement that when Rev. J. F. Lyte found there was no hope of his recovery from consumption, he went into his study, looked death straight in the face, and sat down and wrote the brave and beautiful words:

"I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is Death's sting? Where, Grave thy victory?
I triumph still, if Thou abide with me."

CHAPTER V.

**FIRST AND SECOND COMMANDMENTS
VERSUS IDOLATRY**

FIRST AND SECOND COMMANDMENTS VERSUS IDOLATRY

Exodus 20:3-6

"Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments" (Exod. 20:3-6).

IN beginning this series of nine chapters on the Ten Commandments, I am keenly sensible of presenting certain laws which all admit to be ancient and honorable, but which are reckoned by not a few as out of date. There are many who deny inspiration to this decalogue, and then there are other men who suppose that the Gospel displaced the Law, and that, as we live under the former, we have nothing whatever to do with the latter. But all such forget that Jesus Christ Himself said,

"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled" (Matt. 5:17, 18).

Joseph Parker expressed the truth when he said, "We cannot get rid of Sinai in human education. * * Sinai is in every life. Let us part with as much as we can of the merely external, and still there remains the fact that in our lives are lightnings and thunderings and great trumpetings of power, as well

as solemn claims and urgent appeals to every quality and force in our nature."

Never in this world, at least, could we live without law, and even when men have been regenerated by the Holy Ghost, they do not escape the law, but are made willing to receive the law in its entirety, and to find in that law their own liberty.

The Psalmist said of the laws of God, "*I will walk at liberty for I seek Thy precepts*": and God's promise to Israel with reference to the coming day of her blessing is, "*After those days, saith the Lord, I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people*" (Jer. 31:33).

Ezekiel, referring to the time when the Spirit of God should be poured out upon His people, said, "*I will put a new spirit within you and I will take the stony heart out of their flesh, and will give them a heart of flesh: That they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God*".

And thus it comes about that the Law of God, as written in the Ten Commandments, is the very liberty in which the Christian is to walk, and for nine evenings we will give ourselves to the study of its mandates.

In the first verse of our text

POLYTHEISM IS PROHIBITED

"*Thou shalt have no other gods before Me*". It means either, thou shalt have no other gods in preference to Me, or, thou shalt worship no other gods before My face, or both.

To American Christians, this command seems

scarce essential. We are unused to any other thought than that of monotheism; we are unaccustomed to the sight of men bowing before stocks and stones; and we are so trained from infancy that the thought of a multiplicity of gods is offensive to our reason. But when we review the history of Israel, or the history of nations in general, we find the absolute need for this first commandment, for man has been prone always to make for himself a multiplicity of gods. Heathen nations have their gods by the hundreds and thousands, and to keep the people of Jehovah from imitating them in this matter was one of the most difficult undertakings of the ancient day; and, in fact, is not easy at this present time.

There is little danger in this country, at least, that men will make golden calves, and bow before them, or worship Baal, or Ashtoroth, or Dagon, or such like. But, alas, this does not secure us against this ever-present disposition to depart from Jehovah and dethrone Him by exalting another to His seat. To my mind, many Americans are in direst need of the first commandment.

There are many among us who would **unseat God and put man into His place**. One characteristic of the nineteenth century is its disposition to exalt man above his Maker. We hear a vast deal in these days of "the humanity of God". We hear even more of "the divinity of man".

It is just as Robert Eyton of St. Paul's—sub-almoner to Her Majesty the Queen—once said, "Many of the most accurate of the materialists * * * have, so to speak, constructed a God—a being immense and eternal—Humanity. The Positivist

sees that there are certain instincts in man's nature, a craving for reality, a passion for the infinite, which nothing purely physical can satisfy. He sees that man cannot live without religion, so he sets up his God—the great being, Humanity. He asks us to prostrate ourselves before the sum and total of human flesh and blood." But, as Eyton replies, "We men know man too well to care to worship him. What satisfaction could there be for our best aspirations? What power to rid us of our bad selves in the worship of the totality of human being? Even the cynic is wiser than the positivist."

When Conte assures us that the only religion is the religion of Humanity by which, as Dr. Lorimer said, he means "a religion without a revelation, and even without a God, making man at once the worshiper and the object worshiped", he utterly repudiates the first commandment and attempts to transfix with the spear of his positivism the faith that is in God through Jesus Christ; and he needs to hear again the thunder of Sinai, and read in the light of her lightnings, "*Thou shalt have no other gods before Me*".

By some, Science has been exalted to God's seat. More and more am I amazed at the number of people who are devotees of this term "Science". I find that very many of those who have a smattering of knowledge, a semi-education, believe that Science is everything—the solution of all mysteries, the divinity of all graces; and I discover that if such people happen to have a close relative who occupies a professor's chair, then there is no question in the minds of such that every knee should bow at the al-

tar of "Science", and every tongue confess to her glory.

Men of such attainments as Sir Henry Drummond and Prof. Simpson, Jr. made no such pretensions in the name of their special study. Simpson did not hesitate to say of his science, that in ten years practically all its previous claims had been disproved; while Henry Drummond, in his booklet, "The Greatest Thing in the World", said, "The Apostle is right in declaring, 'Whether there be knowledge, it shall pass away'," and quoted approvingly from Simpson's statement to illustrate the fact that the science of today will be discarded tomorrow. The Editor of the "Journal of Education" lately affirmed that Science text-books over eight years old were either comedy or tragedy.

Dr. Henry Van Dyke, in his volume, "A Gospel for an Age of Doubt", said, "We observe that in those departments of science where the knowledge of the magnitude and splendid order of the physical universe is most clear and exact, namely, in astronomy and mathematics, we find the most illustrious men of science who have not been skeptics, but sincere and steadfast believers in the Christian religion. Kepler and Newton were men of faith. The most brilliant galaxy of mathematicians ever gathered at one time and place was at the University of Cambridge, in the latter half of last century. Of these, Sir Wm. Thompson, Sir George Stokes, Profs. Tate, Adams, Clerk-Maxwell and Cayley, not to mention a number of lesser lights, such as Roth, Todhunter, Ferrers, etc., were all avowed Christians. They wrought with science. They worshiped only God. And when I hear small men and women talking

loudly about "Science" as if she were the only god before whom the thinking men of this world should bow, I wish that all such were slightly familiar with history so they could see how Sir Isaac Newton had an hypothesis that he supposed to be perfect until Tyndale turned it upside down, and Dolland proved it to be wrong. Aristotle and Descartes had a philosophy of nature which the people of their time thought indisputable, but Newton published his "Principia", and that philosophy was forever at an end. Then John Hutchinson proved Newton to be wrong, and the wise men of the time went with him for a while, only to learn eventually that Hutchinson himself was mistaken.

I don't wonder that the great Gladstone, in his book, "The Impregnable Rock of Holy Scripture", held to ridicule Mr. Huxley's fine speech, when speaking of the contest between Christianity and Science, he describes it as a fight which has on the one side "the old-fashioned artillery of the churches", and on the other "the weapons of precision"; for Mr. Gladstone easily shows that Mr. Huxley himself had employed in his further arguments claims that are utterly false from a scientific standpoint.

Ah, it is time that many of us joined in Dr. Myers' warning, "Beware of the man who professes himself to be too deeply versed in the science of the day to believe in the Bible and ridicules those who do. It is an easy thing to ask a question that might take days of teaching and instruction to answer. Destructive criticism is child's play. Any fool can fire a cathedral which would take centuries in building, and any street Arab may smash a window which neither modern wealth nor art can reconstruct."

And again, let us see that **Nature is creation, not Creator.**

I believe in speaking well of the natural world. I rejoice in the beauties of the heavens above and the earth beneath. I think he would be a dead soul, indeed, who could walk abroad at this season of the year, when the throat of every bird is filled with sound; the blossom of every tree with perfume; the beauty of every rose with sweet aroma, and the azure of the sky and the verdure of the earth vie with one another, and not rejoice. He needs to have "God teach his heart to bear its part, and join in the praise of spring".

But, when my Theosophist friend, my Buddhist friend, my Pantheist friend, ask me to agree with that representative hymn of "The Veda",

"The wise man views that mysterious Being
In whom the universe perpetually exists,
Resting upon that sole support,
In Him is the world absorbed,
From Him it issues.
In creatures is He twined and wove in
various forms",

I dissent.

For nature has no mind, and notwithstanding all the beautiful and pathetic things said about nature's heart, she has none. The man who employs the term is perfectly conscious of the fact that he is making use of the poet's license.

I listened one day to an ex-soldier of the Civil War relate his experience in the bloody angle of Spottsylvania, and tell how in that corner, with only a few feet of earthworks between their faces, the boys in blue and the boys in grey stood face to face in deadly combat for hours, fighting almost hand to hand so that when the battle was over and this com-

rade was detailed to burial duty, he found in a little spot, not larger than my church, 1600 dead men. And yet, the next morning, nature smiled on the scene; the birds about sang as merrily; the trees that had not been wounded themselves by bullets waved their arms with the old glee as the breath of the winds blew upon them. The very earth itself drank in the blood of the dead and dying, and rejoiced to be thus enriched. No care; no concern! Save me from worshipping such a God!

Some years ago we had in our home a girl caring for our little ones who was a member of my church—a very Christian spirit. One day when Mrs. Riley and I were away from home, a thunderstorm came up and the children became frightened, and this girl took them into the bedroom and prayed the Lord to take the storm away. Shortly, the sky cleared and the children rejoiced in what they believed to be an answer to prayer. Some months after that, when they were in charge of another girl, who was not informed as to this procedure, a second severe thunderstorm was on, and when a particularly loud crash of thunder came, the older boys were filled with fear, but the baby said, “Oh, I’s goin’ to pray,” and dropping down upon his knees, he repeated his table thanks, “Heavenly Father, thank Thee for this food, Amen,” and when I got home, the bigger lads told me in triumph that the Lord had heard the prayer of the baby and had taken away the storm. Be that as it may, it is certain the storm cared nothing about the prayer, and did not so much as know that that little fellow existed, and if the prayer were heard at all, it was heard not by nature (which would as soon strike an innocent

babe with her thunder-bolt as the most hardened criminal), but by that God who keepeth watch above His own, who numbers the very hairs of our head, and who cares for us with an affection above any earthly father.

In the second verse of our text,

IDOLATRY IS FORBIDDEN

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them".

The images of art are inhibited. No painting nor piece of sculpture is entitled to the prostrations or praise of men. Romanism is full of rank violations of the second commandment. There are those among our Catholic friends, who, if you charge them with idolatry, will answer, "You don't suppose we worship because we bow before the image of Mary. We only pray to Mary to pray to the Father, or Son, for us, to intercede, that is all."

But suppose it is so, what do the Scriptures say?

"Thou shalt not make unto thee any graven image, or any likeness that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them".

It is in vain that men repudiate the charge of Mariolatry so long as they both make images of her for their sanctuaries and bow down before the images. It is in vain that men repudiate the charge of worshiping the Cross, so long as they both make images of it and bow down before the image. It is in vain that men repudiate the charge of saint worship so long as supposed representatives of the

Apostles and others have the chief pedestals of the sanctuary, and men and women and children prostrate themselves at sight of them.

When Israel worshiped the golden calf, they insisted that they were not idolators, for they were worshiping God, Jehovah, under that image. But, you remember that God's wrath was not restrained by such excuse; He charged them with having "turned their glory into the similitude of the calf that eateth hay", and His servant Moses was greatly angered at the sight of such behavior, and the judgment was one of grinding the calf to powder and strewing it upon the waters and making the people to drink thereof.

Charles Dudley Warner once told of his surprise and his shocked amazement, when, having made a trip around the world, he came back to Italy, a country called Christian, and entering the Cathedral of Brindisi, he looked about him, and lo, there was a crucified Christ upon whose form the dust of a dark corner had gathered, and two men were prostrating themselves there; but back of the chancel railing and above the head of the priest was the flaming figure of Mary, clad in the latest French millinery, and all the people had their eyes upon her, and were prostrating themselves before her.

Every such cathedral needs to have thundered in to it the second commandment,

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them".

The images of the imagination are debarred. Man has no more right to make a mental picture and

bow before it than he has a right to pencil one on canvas, or carve a figure from stone, and bow before them.

There are people, not a few, who live in the lightest possible literature; who are always reading about imaginary heroes and heroines, and who, out of such thought, have evolved a hero or heroine for themselves, in search of whom they go through the world.

Rebert Eyton says, speaking of the image that is impressed upon the mind by certain frothy books, that it results in "daubing hideous pictures on the inward temple", and insists, also, that "the best romance becomes dangerous directly it creates such an interest as to make the ordinary life uninteresting, and to increase the morbid craving for scenes in which we shall never be called upon to act."

There are women walking through the world who are not content with their husbands and sweet-hearts, but are in search of the hero to come; and there are men indulging the same deception touching the heroine of imagination; and the result is that those of earth to whom we ought to be bound by the tenderest ties are ill-treated, and the God of Heaven is practically dethroned.

Do you remember what Ezekiel wrote in the 14th chapter of his Book, the 4th verse,

"Thus saith the Lord God, every man of the House of Israel that setteth up his idols in his heart, and putteth the stumbling block of iniquity before his face, and cometh to the Prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the House of Israel in their own heart, because they are all estranged from me through their idols".

I know nothing in this world more to be desired

by the man, the woman, the child, who would be Christlike, who would know God and come into the experience of His love, than an imagination void of idols, cleansed from them every one, and every one of whose activities go up to the everlasting God.

The images of affection are also disallowed. There may be such a thing, I think, as giving to wife, or child, the place appointed for God, and Him alone. But the danger here is not great since God rejoices in and approves of all holy affection. But, alas, for the affection of a Cæsar for Cleopatra, or a Mark Anthony for that same sweet-faced but evil woman, or a Felix for Drusilla.

If you could walk through the streets of the city of Minneapolis tonight, and by some spiritual power sound the recesses of the hearts of men and women, you would find hundreds of them without God and without hope, because their hearts have been inhabited by an unholy affection.

John McNeil tells us that when Mahmoud, the Conqueror of India, had taken the city of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one fifteen feet high which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer, he struck it one blow, when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds, treasures of fabulous value which had been hidden. Had he spared the idol, he would have missed all this wealth. Let us not spare our idols.

It is to our interest to demolish them. If we shatter them (even the most precious) there will rain

about our hearts the very treasures of Heaven—the gifts and graces of the Holy Spirit.

In the third and fourth verses of our text

THE TRUE GOD IS REVEALED

We learn, in the first place, that **He is Lord over all.**

“For I the Lord thy God am a jealous God”. One of the fundamentals of true religion is the personality and lordship of the mighty God.

Henry Van Dyke says, “If it be true that a person is a fact, it is no less true that a person is a force. The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished anything until a person has stood at the center of it and filled it with his thought, with his life.”

Dr. Swing, a short time before his death, preaching an Easter sermon, said, “Heaven rests wholly upon one power, one wisdom, one love—that of God. This life has its roots in God. The upper blossoms of immortality are also there. If the top of life’s tree waves high, it is because its roots are deep.” Man is not the solution of mystery, but God is the answer of everything, and His Lordship over all, He asserts in our text, and all history attests the truth of His claim.

His judgments are just.

“He visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him”.

At this point many people stumble. Why cannot we keep cool long enough for a sensible interpreta-

tion of God's Word? It does not say God is angry with the innocent children of sinful men. Cain was not driven from the presence of the Lord because Adam had tasted forbidden fruit, but because he had stained his hands in his brother's blood. It is only when the sons are equally guilty with the fathers that they are condemned, and if they have to suffer in some respects for the father's sins, it is only because God is keeping to the best law of His universe, namely, that in which He declared of every seed, "*It shall bring forth after its kind*". And the very fact that righteous law, when broken, imposes penalties, makes it self-corrective. So I am persuaded that of this law we must say with Paul, "*The Law is holy, and the Commandment holy and just and good*".

But thanks be to God, the same Scriptures that declare His justice **voice His mercy**; for e'er we have finished there is added, "*And shewing mercy unto thousands of them that love Me and keep My commandments*".

It is no pain for me to preach "justice", for I can preach "mercy" over against it. It is no pain to me to preach "damnation on account of sin", because when one feels his condemnation and cries out, "*Oh, wretched man that I am, who shall deliver me from the bondage of this death*", I can point him to the "*Lamb of God that taketh away the sins of the world*". I can say to him, "Go there and in His Name God will give you mercy".

It is not such an intolerable sorrow to me when I see men and women crying out under the mental and heart torture of conviction, because I know that for all such there is escape by the mercy of my God.

And I plead with any here tonight, who are condemned by the Law, that you receive the Gospel and go free; you who are condemned by conscience, that you turn to Christ who says, "*I do not condemn thee; go and sin no more*"; you who feel that all their best behavior is as filthy rags before His face, remember that in Him is an infinite heart of love, and your rags may be your commendation.

Dr. Bernardo of London, the great philanthropist, was standing at his front door on one bitter day when a ragged chap came up to him and asked for an order of admission to his home. To test the boy, he pretended to be rather rough with him. "How do I know," he said, "if what you tell me is true? Have you any friends to speak for you?" "Friends?" the little fellow shouted, "No, I ain't got no friends, but if these here rags (and he waved his arm about him as he spoke) won't speak for me, nothing else will."

So you may be sure your very needs stir the deepest recesses of the great Saviour's heart, and if you come to Him tonight and lay your finger upon every ugly sin, and showing it fully to His eyes, say, "Master, You see my need, oh, help my soul", you may be saved.

CHAPTER VI.

**THE THIRD COMMANDMENT
VERSUS PROFANITY**

THE THIRD COMMANDMENT VERSUS PROFANITY

Exodus 20:7

"Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain" (Exod. 20:7).

A WEEK ago this evening we gave ourselves to the study of the first and second commandments versus idolatry; and saw polytheism prohibited, idolatry inhibited and God's character revealed.

There were those present who expressed surprise at the treatment given to that text, saying they thought the preaching would take up the popular amusements and the common fleshly indulgences, and present them as the idols before which men bow. But I wish to get at the larger truths in these texts and see what God meant when He gave these commandments to Moses.

It is not necessary, therefore, to put upon them any strained interpretation, but by a study of the circumstances under which they were uttered, we may learn what God meant by these commandments.

It would be natural to expect that the sermon tonight should be wholly given to condemning profanity and pleading with those who are guilty of that useless and iniquitous practice to cease therefrom. But such an interpretation of the text would be narrow, and, from the preachers standpoint, extremely unsatisfactory.

I want to get at the very meat of this command-

ment and see its greater truths. I cannot, therefore, limit this discourse to an invective against what Sam Jones called "cussing", for there is other profanity equally bad, against which God here certainly means to speak.

Truly, as one has said of this third commandment, "It was a safeguard of outward reverence. Its literal interpretation kept the Jews safe as a nation from that shocking profanity which has sometimes disgraced the conversation of nominal Christians," and, as we shall see tonight, it was intended to go beyond the question of righteous speech and cover the very sentiments of the heart, control the professions of men for righteousness' sake, and make us careful concerning every speech that passes one's lips.

Perhaps, however, the first prohibition is against

PROFANITY

"Thou shalt not take the Name of the Lord thy God in vain" (Exod. 20:7).

But we must see that there are other ways of taking God's Name in vain than that of oaths.

There is the idle speech. Beyond all doubt, such speech is a species of profanity. You remember what Jesus said,

"I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned".

We have fallen into a bad habit in America, namely, that of idle speech. I doubt if there is a country in the world where slang is so popular as in this. From the tiny children toddling about the house to the aged grandfathers and grandmothers, Americans are much given to this slang method of

expression. There are so-called slang phrases that express certain ideas in the strongest, and possibly in the very best way, but a great deal of such speech is both meaningless and silly, and, to say the least, is a waste of words. I doubt if a man has any more right to throw away his words than he has his time, his talents, or his money.

You may search the New Testament record as long as you will, and never once will you discover Jesus Christ squandering human speech, saying meaningless nothings. Never did He open His lips but there came out a word worth one's attention, a thought calculated to impress and improve mankind.

Of his auditors it was said, "*All bare Him witness and wondered at the gracious words which proceeded out of His mouth*", and if we would be like Christ, we do well to pray the prayer of the Psalmist, "*Set a watch, oh Lord, before my mouth. Keep the door of my lips*".

Then there is the profanity of false swearing. Many men try to make oaths stand as the substitutes of truth. There is something false which they would have people believe and they confirm it by an oath, for the sake of deeper impression.

Poor Peter was guilty of such swearing. When, on the day before the crucifixion, the Master was under arrest, and was before the Jewish authorities for examination, Peter followed as far as the porch, and when the damsel came unto him, saying, "*Thou wast with Jesus of Nazareth*", he denied before them all, saying, "*I know not what thou sayest*". And when he was gone out into the porch, another maid saw him and said to them that were there, "*This fellow was also with Jesus of Nazareth*", and again he

denied with an oath, "*I do not know the Man*", and after a while came unto him they that stood by and said to Peter, "*Surely thou also art one of them, for thy speech betrayeth thee*". Then began he to curse and to swear, saying, "*I know not the Man*".

Whenever one finds it necessary to make his declaration emphatic by an oath, there immediately arises a doubt as to its truth, for strong speeches are commonly employed to cover up falsehoods. A truthful man has little need of such terms. He knows that the plainest, simplest way of stating a thing is sufficient, and no matter how important the thought expressed, nor yet how anxious he is to have it received, he does not think it necessary to seal it with an oath, for his word is as good as his oath.

When Louis, the French King, was taken prisoner by Meletisika, the Sultan, and conditions of peace having been concluded between them, the Sultan proposed that they take an oath touching the fulfillment of these conditions. For his own part, he was ready to swear that if he failed in performing what he had pledged, he would renounce his Mohammed, and if the French king should in any respect fail, he was to deny his Christ. But Louis replied, "**I have given my word and no oath could possibly add to its worth,**" and so the league was published without it.

Jesus Christ brought out this same idea when He said,

"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is His footstool: neither by Jerusalem;

for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever be more than these cometh of evil" (Matt. 5:33-37).

Then there is the **profanity of cursing**. It may be a matter of surprise to you to know that this iniquity is more common to so-called Christian countries than to those that are regarded heathen. There is a greater reverence upon the part of the devotees of false gods for their deities, than many people who know of the Heavenly Father show for Him.

When the old Dr. Scudder returned from India, he was upon a steamboat with his son, and a man on board was indulging himself with profane language. The old missionary approached him and said, "My man, this boy of mine was born and brought up in a heathen country, in a land of idolatry, but in all his life he never heard a man blaspheme his Maker until now."

Profanity is one of the sins to which my youth was a victim, but I confess only shame upon every memory of it, and today nothing that I hear hurts more deeply than the profane words that so easily pass the lips of thoughtless and indifferent men.

Wherever you go, well-dressed men, men that have at least the semblance of gentlemen, men that move in fairly good circles, are pouring out a volume of oaths that strongly suggest Satanic possession. They seem to feel no shame touching such speech, nor confusion at putting their tongues to such employment.

Recently I have had trouble with the end of my tongue, arising out of the habit of touching my

lead pencil to it in the common uses to which I put that pencil daily; but I wonder indeed that men whose tongues are compelled to toss out such vile words are not blistered and burned.

Dr. Meikel, a surgeon at Carnwath, Scotland, was once called to see a gentleman who had been stung in the face by a wasp. When he arrived the patient was very impatient and was pouring out a volume of oaths on account of his pain. The doctor tried to relieve him, but he continued to swear. At length the doctor, being annoyed by his oaths, said, "Well, my friend, I see nothing the matter with you except that the bee ought to have stung you in a different place." "Where might it have been?" "Why, sir, on the tip of your tongue."

I would like to say to the young men and boys here tonight that it is no mark of a man to be always using profane oaths. It is known, of course, that no lady will swear. It ought to be known that no gentleman will. I do not say that a profane swearer may not be a man of some good traits of character, but I do not hesitate to say that he is not a gentleman. The word loses its old meaning—gentle-man—the moment you think of applying it to him whose mouth emits fire and brimstone. Never in the world would I permit my boys to be associated with such a man if I could help it; and surely he is not fit company for my wife and daughter."

In the lowest walks of life you will meet the most profane. Not one hobo in a hundred but swears; gamblers are commonly adepts in this matter; drunkards go about the world damning everybody; and yet James wrote,

"Above all things, my brethren, swear not, neither by

heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation" (James 5:12).

And God has written it once for all into His unbreakable law,

"Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain" (Exod. 20:7).

But this third commandment rises equally against

PRETENCE

The man who is making a mere profession and employs the Name of God in doing it, violates the third commandment, for surely he takes that Name in vain. Much of what men call worship is purely and simply profanity.

There is cursing in some religious ceremonies. I doubt if the world ever saw a more punctilious lot of religionists than the Pharisees of Christ's time. The high churchmen of the present day—Roman and Anglican—are not up to the high churchmen of that day, the Pharisees. They out-robed Romanism. They made broad the phylacteries; their ceremonies, prostrations and genuflections were of the most elaborate kind. But, as Jesus Christ looked upon them, He said,

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me" (Matt. 15:7, 8).

And to the people to whom He spoke in the Sermon on the Mount, He said,

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:20);

and His charge against them was,

*"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. * * Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done and not leave the other undone" (Luke 11:39, 42).*

Of the scribes He said,

"Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widow's houses, and for a pretence make long prayers: these shall receive greater damnation" (Mark 12:38-40).

One of the saddest things that comes into the Church of God is the hypocrite—the man who prays aloud and practices low things; and all such employ the Name of God in vain. They are a reproach to the profession. They retard the progress of Christ's cause. They become stumbling blocks to them that seek the light, and every word of religion they utter is a violation of the third commandment.

The offering of the pretender is profanity. Banker Dwiggins was one of the liberal men of Chicago. The very time he was wrecking a bank, he was showing himself benevolent to a fault; and the world has in it not a few people of this same stamp—men of whom Mr. Spurgeon said, "They will come to you with money in their hands, like Peter's fish with the silver in its mouth. They will be so helpful in the work. They speak so softly. They are such perfect gentlemen. Yes, I believe Judas was a man of exactly that kind, very clever at deceiving those around him."

You remember on one occasion, when Mary broke the ointment upon her Lord, anointing Him for burial, Judas complained, and his splendid self-sacri-

ficing spirit (?) showed itself. *"Why was this waste of the ointment made? It might have been sold for three hundred pence and give to the poor"*. There are men like that. No matter what good work you are doing, they are always ready to object, and in the Name of the Lord plead for something which seems more necessary, in which they have not the slightest interest save to make a subterfuge. It was of this class that the Lord spake through the mouth of His Prophet Esaias,

"Give ear unto the Law of our God, ye people of Gomorrah! To what purpose is the multitude of your sacrifices unto Me, saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts? Bring no more vain oblations. Incense is an abomination unto Me; the new moons and the sabbaths, the calling of assemblies, I cannot away with it. It is iniquity, even the solemn meeting".

The faith many profess is a pretence. I meet people who are very proud of saying, "I believe in God". I met a man a few days since who said, "Believe in Jesus Christ? Well, I should say I do. You don't suppose I am a heathen, do you?" Well, such a profession of faith is not sufficient. "If thou believest that there is one God, thou doest well; the devils also believe and tremble". And, though your profession is so extended as to take in the creed of a reputable church, still everything depends upon whether your conduct is in keeping with your profession.

On the old farm where I grew up there was a fruitful orchard covering some acres of ground, and near to the house, close to a magnificent spring, was a beautiful apple tree; its roots were always well

watered; its bows more spreading than any other tree beside. In the springtime its bloom was a thing of beauty, and if you looked upon it in April, you would imagine that the autumn would bring the richest harvest therefrom. But it was a hypocrite; it only cumbered the ground, casting a shade that killed other things, and producing nothing but blossoms and leaves; and in God's garden, the church, there are not a few such. Who shall say that such profession is not profanity, and that when they relate their faith, they employ God's Name in vain?

They want their names inscribed upon the church-roll, and they are angry unless you give them constant honor; but all their praises to God are for the purpose of self-exaltation.

Cnidius, the architect, was employed by the king of Egypt to build a watch-tower for the benefit of mariners. When it was going up, he caused the workmen to engrave his own name in large letters upon the great stone, and afterwards he covered this stone over with lime and water, and upon the outside wrote the name of the King of Egypt in gold letters, and in an inscription below, "*For the king's honor and glory*". Very well did he know that the dashing of the water in a little time would carry away the plastering and the king's name and glory with it, while his own carved in the rock would remain to be honored in after generations.

And, beloved, there is occasion for us to ask whether, when we are pretending to seek only the glory of God and the good of His Church, we are sincere; or, whether back of that pretention there is a hypocritical spirit which seeks the glorification of

self and becomes thereby a transgression of the Law of God.

"Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain" (Exod. 20:7).

There may be profanity also in a

PLEDGE

Men are always taking the Name of the Lord on their lips in pledge-making. Sometimes these pledges are made when it is **not the purpose of people to keep them**. There is danger when men take unto their lips the Name of the Lord as a talisman, hoping to be saved thereby, but not purposing to keep the pledge made.

I remember to have read a year or two ago about an old man who was walking in the woods in Canada, and he heard some one speaking. Following the path he came to an open space where a great crowd was assembled, and a young man standing on a stump was delivering himself of an infidel discourse, sneering at the Bible, denying the existence of God, etc., *a la* Ingersoll.

The old man listened until he had finished his discourse; then mounting the same stump, he looked on him, and addressing the audience, said, "Ladies and gentlemen, I will make no argument in answer to what this young man is saying, but if you please, I will relate an incident. But two days ago I was wandering by the Niagara, walking along the shore just where the rapids start above the falls, and I heard a cry for help; looking I saw a young man who had been bathing caught in the current, and he was being carried down. He was calling upon the

Lord for help and making promises to God for a better life, if saved. I went to his rescue. Wading into the waters as far as I could, even to the point of risking my own life, I stretched out a helping hand, laid hold upon him as he swept by and assisted him to the shore. Imagine then my surprise to discover here today that same man speaking to you in the speech of a scoffer, denying the Bible and decrying God!"

The wickedest men among us, when danger's hour is on, take the Name of the Lord in their lips and are ready to make pledges to Him, but upon their escape from danger they forthwith forget that such pledges were made, because they never truly purposed to keep them.

You remember what Jesus Christ said of these in that same wonderful Sermon on the Mount.

"Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. 7:21-23).

Such taking unto the lips the Name of the Lord is profanity. A promise made to God without a fixed purpose to keep it is a violation of this third commandment.

Again, a man who makes a pledge to the Lord and breaks it, has taken His Name in vain.

This is the most common and by much the most serious profanity. Every time the Gospel is faithfully preached, the Holy Spirit is present to convict men of sin and show to them their lost estate; and

every time a man so sees himself, he calls upon the Name of the Lord and makes promise of repentance and reformation. But out of every hundred who do so, there are not half a dozen that keep this covenant with God.

There are a hundred here tonight who are saying to God, "I will forsake sin. I will accept Thy Son." I doubt if there are half a dozen here tonight who are now willing to perform this pledge. The other ninety-four take the Name of God in vain, and the Lord will not hold them guiltless.

Some years ago, when Mr. Moody was holding meetings in Chicago, a man arose and requested prayer. In the after-meeting, Mr. Moody found that while under the deepest conviction he did not have the courage to confess Christ. He was afraid of his companions, and so he went away as he came, unsaved. Sometime after this, a messenger came to see Mr. Moody, telling him the man was sick and had sent for him. When Mr. Moody arrived at his bedside, the sick man said, "Mr. Moody, do you think there is hope for me in the eleventh hour?" Mr. Moody told him there was, and presented to him Christ in His great mercy and love, and prayed the Lord to raise him up and redeem him. Pretty soon he began to improve, and when Mr. Moody found that he was going to get well, he said, "Now, my friend, you will be going to confess Christ. You will be taking your stand for Him at once, won't you?" "Well, Mr. Moody, I promised God on my sick bed that I would, but I think now I will wait a little. I am going to Michigan to buy a farm and settle down. When I get that all straight, then I will become a Christian." Mr. Moody was great-

ly surprised, tried to show him the folly of such delay and the danger as well, but the man said, "Well, I will risk it till next spring, at any rate. You need not trouble yourself. You have done your duty, and if I die without Christ, the fault will not be yours," and Mr. Moody went away from the house with a heavy heart. Just a week from that day, on Thursday, at noon, a messenger came for Mr. Moody again to go to this home, and when Mr. Moody reached there the wife met him at the door, and Mr. Moody said, "How is the husband?" "Oh, he is very sick. He has had a relapse." "Did he send for me?" "No, he said he did not want you to come. He said there was no hope, but I cannot bear to see him die in that condition." Mr. Moody went into the room, but the man turned his face to the wall. Mr. Moody said, "Are you not going to speak to me?" He turned on Moody a deathly look and said, "There is no use for us to talk now. It is too late. There is no hope for me. I made a promise to Christ and I broke it." "Well," Moody said, "Christ is merciful," and he got down on his knees to pray for the man. The man said, "You need not pray for me. It is too late," and Moody said, "God is merciful!" A husky whisper came back, "The harvest is past, the summer is ended and I am not saved!" He was gone!

CHAPTER VII.

THE FOURTH COMMANDMENT

VERSUS SABBATH BREAKING

THE FOURTH COMMANDMENT

VERSUS SABBATH BREAKING

Exodus 5:8-11

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it" (Exod. 5:8-11).

I N speaking this evening on the subject "The Fourth Commandment vs. Sabbath Breaking", it is not my purpose to enter into any controversy with those who keep Saturday for the Sabbath. It would be easy enough to answer their arguments, but as useless as easy, for "when you have convinced some people against their will, they remain of the same opinion still".

THE SABBATH

The man who still supposes that God made the earth in six days of twenty-four hours each, beginning with Sunday morning and finishing with Friday night, and rested on Saturday, is too anachronistic to be worthy of reply. The man who supposes that we get our days—Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday from God, or from Israel, and therefore that Saturday is to be kept as the Sabbath, is so ignorant of history that an argument with him would be wasted, for these terms are heathen and not Hebraic. Sun-

day is the Sun's day, a day devoted to the worship of the sun; Monday is moon's day; Tuesday, Tyr's, god of marshall honor; Wednesday, Woden's day; Thursday, Thor's day; Friday, Frigga's, and Saturday, Saturn's day; so that every one of them smells of heathenism; and the man who would undertake to show that the order of Sunday as the first day, and Saturday as the seventh day, was the very arrangement of which God was speaking when He gave the Law, would have on hand a Herculean task.

SUNDAY OR SATURDAY

Again, a reading of the 23rd chapter of the Book of Leviticus shows us that in Israel two Sabbaths often came together, one immediately succeeding the other, and thereby the whole arrangement was changed, and the first day of the week was made the Sabbath, even as it is at this present time.

One other thought for those who insist upon Saturday as the seventh day: How did God manage it with the two sides of the world? Surely He is not more interested in Asia than in America, and while it is Saturday here, it is Sunday over there; but, as I have suggested, it is useless to answer the man who has only one article of faith.

You have heard of the Irishman, who, when he arrived in this country, was asked what were his politics, and replied, "Sure, and I'm agin the guv'n-mint."

As a citizen, I have no choice between days; one is as sacred to me as another. But, as a Christian, the day that commemorates the resurrection of my Lord makes for me the sweetest Sabbath, and I celebrate it as such, and am glad that in this I have

the example of the Apostles of Jesus Christ, who, on the testimony of the New Testament, did the same.

Jesus Christ gave the best interpretation of the fourth commandment when He said,

"The Sabbath was made for man, and not man for the Sabbath, so that the Son of Man is Lord of the Sabbath".

And I want to make my plea tonight for a Sabbath made for man.

FOR HIS MUSCLE

I believe the physical man requires one day's rest in seven, but I think many people misinterpret the term "rest". It is not a synonym of "sleep", nor an equivalent of "indolence". How much we need to insist upon that fact!

If you had gone through the streets of the city of Minneapolis this morning, taking a peep into the hundreds and thousands of homes, you would have noted that the most marked change from the custom of week days in many of them, consisted in the straggling line of breakfasters. The father makes himself hoarse calling the children to rise; the servant girls lose their patience while trying to keep the breakfast warm, and the community is growing a custom of Sabbath-wasting instead of Sabbath-keeping.

One of the commonest excuses of professedly good people for remaining away from church is this of extra sleeping on Sunday. Doubtless there are some so situated that they need the additional rest, but usually the man who loves a dollar so well that six A. M. in the week finds him chasing it, but

cares so little for the Church of God that he sleeps until after ten Sunday morning, needs regeneration.

If you have imagined that God gave the Sabbath for sleep, you had better read the fourth commandment afresh.

And yet one should rest from the usual employment of life. His muscles require it. Relaxation of the right sort means invigoration. Mr. Peabody, a scientist of note, made observations that seemed to prove that even so dead a thing as a car-wheel would last longer and do the service of a greater number of days by resting from wonted revolutions one day in seven. Shall men imagine themselves less liable to the wear of unremittant toil than the deadeest and hardest thing that moves? No wonder our seven-day workers resort to stimulants! No wonder that Germany, the land of so little Sunday, is a net work of beer gardens. When you take away from the muscles of a man the divinely-prescribed tonic of rest, Satan will furnish him a substitute, but that substitute is a poor one, for while it stimulates, it also consumes, and life is greatly shortened.

The world was interested in the long life of Mr. Gladstone. His health was so abundant and his vigor of body and mind so tenacious that many inquired of him the secret of his robust old age. Years ago, in the "Review of Reviews", he answered this question by telling a story. He said there was once a road leading out of London on which more horses died than any other, and inquiry revealed the fact that the road was perfectly level; consequently the animals in traveling over it used only one set of muscles! The application is easy. He hastens the untimely end of his life who does not break the dead

level of secular employment by keeping the seventh day sacred to rest.

There is both rest and recreation **in a change**. But the change should not be so violent as to stimulate the spirits unduly, nor yet so vile as to bring bitterness in the end.

When I was pastor in Chicago, where my pastoral work often led me into the crowded and dirty districts, I came to think a properly conducted Sunday excursion which should carry the people into the country was no crime. To many of those people a day among God's trees, breathing His pure air, and listening to some servant of His explain the Word, would be a benediction indeed. In a city like this, where room is ample, parks of the most beautiful sort within easy access, such an excursion is without any occasion whatever, and is worthy to be condemned. And, even there, I never knew of a Sunday excursion out of which there did not come cursing and bitterness. Better to be shut up in a pest-house and breathe the poison of diseased air, than to go into the country on the Sabbath day astride a beer-keg and be brought home at night drunk and degraded. Henry Ward Beecher said truly enough, "German Sundays in which men gather together in beer gardens to drink are sinks in which men drain their passions, and their influence is not refining." It is a good thing to rest one day in seven. It is a good thing to go abroad and breathe the pure air, to give such respite to the muscles as will bring a blessing to the whole body, "*for know ye not that your bodies are the temples of the living God*"? But get that change in a Christ-like way.

Again, going back to the statement of Jesus Christ, "*The Sabbath was made for man*", I plead its uses

FOR THE MIND

One of the saddest facts incident to shop-opening, and Sunday labor of all sorts, exists in the ignorance it imposes upon its subjects. The eight-hour day of some gives abundant opportunity for study, while the remittant toil of others furnishes the same. But there are thousands of men, in almost as many pursuits, who work early and late, from Monday morning until Sunday night, and call no day their own. With such, intellectual growth is out of question, and the mind, like the body, must be fed, or else it wastes away.

Some years since, a gentleman passing near a coal mine in Pennsylvania, saw a field filled with mules. He inquired of a small boy what the animals were used for. To this the boy replied, "Those are the mules that work all the week down in the mine, but on Sunday they bring them up into the light, because if they didn't they would go blind." It is a good deal so with man. Ceaseless toil destroys mental discernment, and dims the intellectual vision.

When Christ said, "*The Sabbath was made for man and not man for the Sabbath*", He meant that every son of Adam should call this day his own, and be privileged to so employ it as to effect a self-improvement. As one has said, "It is a day in which every man ought to be privileged to feel, 'I am not a toiler; I am not a worker; I am not an underling; I am not an apprentice, nor a journeyman; I am not a man on wages; I am not a hired man; I am a

man, and this day is my own. I have no taskmaster or overseer today. I belong to myself, to my wife, to my children, and to my neighbors in my generous nature. * * 'This is God's day, and therefore it is mine, and my head goes up as high as it can reach. I am not to crouch today; I am to walk as free as the freest. I am to be as independent as the most independent.' " And, indeed, the Sabbath is such a day to the man who makes its sunny hours conserve the interests of his intellectual nature by high and holy thinking, profitable converse, and clean and helpful reading.

Home life has not sufficiently emphasized this fact. The hateful Sunday newspaper has played the camel's old trick in many a house, crowding out angelic occupants. I am not pleading for a Puritan Sabbath. I don't believe it is a sin for a boy to sing on Sunday, nor yet for one to whistle. I doubt if it is wicked for a girl to giggle that day; and I don't believe that God meant to have us make it a day in which boys and girls should be set to the Bible and made to spend all the hours in its study, or the task of committing some catechism or other.

Henry Ward Beecher says he used to watch the sun until the hills west of his father's house rose right up and were ready to hide it, and then in irrepressible exaltation, and to his mother's insufferable grief, he used to cry out, "Oh, Charlie, look; it's most down!" His mother—good woman in her way—held to the notion that Sunday was for committing Scripture and the longer catechism, and I don't much blame the boys for getting tired of the task. I don't believe that God ever meant that His Sabbath should be made a hardship for children.

Isaiah speaks of our calling the Sabbath "a delight", and it ought to be such. As I look back over my own life, I testify that to me it was such. If I could go back to the old Kentucky home tonight, and the Great God was willing to excuse father and mother from their places about His throne, that they might meet me there, I should be glad to bow before them and thank them both for making the Sabbath the most blessed day of my boyhood.

In that country home we rested from the accustomed work. It was a day of best clothes. It was a day of church-going. It was a day of social converse. It was a day of good books and papers. It was a day of sweet Bible study, and I think now, sweet as is the present Sabbath, it scarcely surpasses that which the boy enjoyed twenty-five years gone. I plead for such a Sabbath for every boy, for every girl—a Sabbath for rest of body and building of brain.

Dr. Talmage tells us that when he was going up Mount Washington, before the railroad had been built, on the way to the tip-top house the guide would come around to the horses, and when they were about to cross a very steep and dangerous place, he would stop them and tighten the girdles of the horses and straighten the saddles; and, "I have to tell you," says Talmage, "that this road of life is so steep and full of peril, we must, at least one day in seven, stop and have the harness of life readjusted," and our bodies and minds re-equipped.

Sir Henry Taylor, the statesman, pled for at least one day in seven; "Not exclusively", he said, "for devotional exercises, but because of the advantage derived from quitting the current of busy thoughts

and cutting out for himself a sort of cell for reading and meditation, a space resembling one of those bights in the course of a rapid stream where the waters seem to tarry and repose themselves for a while"; and he declares that "one who shall have been deeply imbued in his early years with love of meditative studies, will find that in such tranquillity the recollection of them will spring up in his mind with a light and spiritual illumination, as a bubble of air springs from the bottom of staid waters." Christ knew that, touching mind, "*the Sabbath was made for man*".

I make my last plea

FOR HIS MORALS

I think it is generally conceded that the Sabbath-keeping public is always the more moral public.

England is better off than the continent, morally, by just as much as it more regards the Sabbath; and Canada is better off than America, morally, by just as much as it more regards the Sabbath. Seldom have I visited in a city where I was so favorably impressed with its moral atmosphere as when, years ago, I went for the first time to visit Toronto. When the Sabbath day came and I found all labor laid aside, I discovered the secret of the city's character.

No wonder Lord McCauley, in his speech before the House of Commons concerning the Ten Hours Bill, said, "The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but

rather because we have, through many ages, rested from our labors one day in seven. A day is not lost while industry is suspended, while the plow lies in the furrow, while the exchange is silent, while no smoke ascends from the factory. A process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up so that he returns to his labors on the Monday with clear intellect, with livelier spirit, with renewed vigor, and, McCauley might have added, with increased morals!

The man who lives on the dead level of labor, who never has a day of respite therefrom, who knows few hours of converse with his own family, fewer still for good books, and absolutely none for the Church of God, is driven by that very circumstance to a lower and lower conception of life. His violation of the fourth commandment in its spirit, as surely as in its letter, will result in a disregard of the other nine, "*for whosoever offendeth in one point is guilty of all*".

I do not believe in such legislation concerning the Sabbath as imposes Sunday upon a man who believes in keeping Saturday instead; but I know that the rest of one day in seven is not only a fundamental of Christianity, but an indispensable prop to public morals. Emerson said, "Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and the best society," and I make bold to say that, to the ends of the world, and all ages considered, such a

thing as good society without a Sabbath is unknown.

But, after all, the morals in which I am most interested are those that **result from having received Jesus Christ**. He is indeed the Center, the Source, the Author and the Finisher of the morals of both letter and spirit. The man who lets Sunday pass over without seeking Him; the man who lets Sunday go by without considering His salvation; the man who, in the hours of the Sabbath, can forget His life, His death, His resurrection, His proffers of grace, fails to see the highest end of Sabbath-keeping. Upon every remembrance of this day, I thank God that its solitude has effected the noblest thought, the highest aspirations, and God has employed that solitude to send men in search of eternal salvation.

Dr. Boardman tells us that an English gentleman was inspecting a house in New Castle with a view to buying it. The landlord, after having shown him the premises, took him to an upper window and remarked, "You can see Durham Cathedral from this window on Sundays." "How is that?" asked the visitor. "Because, on Sundays there is no smoke from the factory chimneys."

Ah, beloved, on this day when you have not had to go about the factory; on this day when the smoke from its chimneys have not been in your eyes; on this day when you have been so far removed from that same smoke that the sky has not been clouded for you, have you looked for the Cathedral of God, for the City not made with hands, eternal in the heavens? And have you thought upon the Man of that city—the Man of Nazareth—who gave His life that you might live, and who, after His resurrection,

ascended up on high to make ready for you a mansion, and who said, "*I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also*"? Have you done that?

One evening in Tremont Temple, Boston, a man arose and said, "Nearly twenty years ago now, I brought a poor drunken fellow into this church one night. He listened to the sermon. He was convicted of sin. That night he sought the Lord and was saved. I do not know where he is now, but I thank God for that Sunday night, and for that salvation." To the surprise and delight of every one, a man arose in the other part of the room, and facing the other said, "Yes, sir, it is so. I am your man. You brought me in here. I sought the Lord that night and He has been my Saviour ever since. Thank God for that Sunday!"

CHAPTER VIII.

**THE FIFTH COMMANDMENT
VERSUS IRREVERENCE**

THE FIFTH COMMANDMENT VERSUS IRREVERENCE

Exodus 20:12

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

OUR text is a turning point in the table of the Ten Commandments. The commandments treated heretofore in this series of sermons have every one pertained to our obligations Godward; the first urging upon us monotheism; the second warning us against idolatry; the third calling us back from all the vain uses of the proper employment of God's day. But this fifth commandment, while not forgetting man's obligation to God, does regard his obligation to his brother man; and so, as George Dana Boardman suggests, "The fifth commandment is the link joining these two tables looking both Godward and manward. As such, it is the centerpiece of the Decalogue, the keystone of the Sinaitic arch."

We do not forget that Christ Himself regarded this division of duties. When, on one occasion, a certain Scribe asked Him, saying "*Master which is the greatest commandment in the Law*"? Jesus said unto him,

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind; this is the first and greatest commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets" (Matt. 22:37-40).

By this reply it is not difficult to see that Jesus summed up the first, second, third, and fourth commandments by what He termed the first and great commandment, while putting the remaining ones under His second.

And yet we are more and more disposed to feel that the Law is a unit, and that Christ voiced the very truth when He taught that if we break one of the commandments, we have violated the whole ten.

There is little occasion, therefore, for making distinctions between obligations Godward and manward, for a man may not discharge the former without also doing the latter, and *vice versa*.

From this text then we look up toward God and out toward man, for it is God who says, "*Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee*" (*Exod. 20:12*).

In this text we have

A RIGHTEOUS COMMANDMENT

"*Honour thy father and thy mother*". It is needless to remark that Americans are in need of the fifth commandment. We have departed so far from the heathenism of ancestral worship that our very national life is tottering on the precipice of parricide; and we have every need that this fifth commandment call us back to that reverence for parents which becomes any people. There is a natural and yet none the less dangerous tendency on the part of children to forget their obligations to father and mother, and for a little time this evening, I want us to think upon some of the obligations to parents which are most patent.

First of all, **we are obligated to them for life itself.** Who can measure this obligation? There is no one here who does not appreciate life and does not feel that even at the worst, life is the most precious of all possessions.

A writer remarks, "Accidentally no doubt the pessimistic influences of this or that age may cause some to depreciate the gift of life and to say that their birth was a calamity; there may be times so wearisome; there may be times when hopes seem so blighted, and life's purposes so disastrously defeated; when the past is so charged with regrets, or the future so overshadowed by fears that we may wish that we had never been born; but in the long run, with most men the conviction will always prevail that such a discontent is the product of ignoble or unworthy moods."

The noblest sons of earth and her noblest daughters will answer the complaining pessimist in the high speech of Longfellow:

"Tell me not, in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today.

"Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums are beating,
Funeral marches to the grave.

"In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

"Trust no Future, how'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead!

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time;

"Footsteps, that, perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

And, in proportion as one appreciates his life; in proportion as that life unfolds into beauty and experiences pleasures which can never be adequately expressed; in proportion as it rises on the wings of hope, and facing toward another world, feels the unspeakable thrill of the eternal joys, the obligation to the father and mother who gave us being grows until no amount of gold can pay the debt and no gratitude can be too deep.

The parent love has laid us under still larger obligation. There are those who speak lightly of love and who seem to regard it as a mere sentiment which may be encouraged or discouraged at one's pleasure, and for the proffer of which we are put under no obligation. But God's Apostle had another, a higher and an infinitely better notion of this

grace, for, when comparing it with what men had commonly supposed to be the greatest things in the world, he gave it a higher place by saying, "*And now abideth faith, hope, love, these three, but the greatest of these is love*".

When God would reconcile the world to Himself, He voices as His reason for that reconciliation, "*For God so loved the world*", and on that ground simply, He expects and demands the gratitude of men. And in all the world there is nothing so like the very love of God as the mother's love and the father's love, unless indeed they be very unnatural parents. And to receive this in the extended measure in which it is commonly given, to live by it in infancy, and to be its subject in maturer years, is to be under the gravest obligation. The man or woman who forgets the obligation gives occasion to Shakespeare's words in *King Lear*, "Ingratitude, thou marble-hearted fiend, more hideous when thou showest thee in a child than in a sea monster!" And again, "How sharper than a serpent's teeth it is to have a thankless child! Away! Away!"

The true son will write of his mother as Tennyson in "*The Princess*":

"Yet was there one through whom I love her, one
Not learned, save in gracious household ways
Not perfect, nay, but full of tender wants,
No Angel, but a dearer being, all dipt
In Angel instincts, breathing Paradise,
Interpreter between the gods and men,
Who looked all native to her place, and yet
On tiptoe seem'd to touch upon a sphere
Too gross to tread, and all male minds perforce
Sway'd to her from their orbits as they moved,
And girdled her with music, Happy he
With such a mother! Faith in womankind
Beats with his blood, and trust in all things high

Comes easy to him, and tho' he trip and fall
He shall not blind his soul with clay."

Parental sacrifices swell our dues. Sometimes children talk as if they had no obligation to a father who is plain, ignorant, and possibly harsh; none to a mother, because, forsooth, she is not attractive, and does not meet their ideal of what a mother ought to be. But these are not the determining questions. The deep relationship we sustain to our parents can never be destroyed. The fact that we bring our life from them should never be forgotten. The debt of gratitude due on receipt of their love, can never be discharged, while the sacrifices they have made for your sake settles forever the righteousness of the fifth commandment, and plainly discovers your duty and your privilege.

Many a time my old father said to me, "My boy, you don't appreciate what your parents have done for you," and almost as often I thought he was trying to manage me by arousing a false sense of obligation. But the time comes when one knows from the experience of paternity the truths his father told him; and it would seem indeed that we might learn the lesson earlier, if only we were watchful for those expressions which represent so much sacrifice.

Dr. Chapman says that he was talking with his friend, E. P. Brown, senior editor of the "Ram's Horn", in Dennizen Hotel, Indiana, in 1894, and was listening to his experience in getting out of infidelity; how he had been converted under Mr. Moody's preaching in Chicago. On that day he told Dr. Chapman about an experience he had when he was eighteen years of age that brought him for the first time to appreciate his father's love. The father had

seldom expressed any affection for Brown when he was a boy, and in consequence the boy came to doubt whether his father loved him, and ran away from home. But he was taken sick and out of sheer necessity had to return. His father gave him a friendly welcome, but he found his parents very poor and also in ill-health, and soon he discovered that there was not bread for all and only a few crumbs for each, and he came to feel that all he took of this increased the hardship of the members of the house, and so he decided to leave again. As soon as he grew a little stronger, he told his father his purpose, and the old man said, "No, my boy, stay a while longer. Times will brighten up." But he was determined, and so the father had to consent; and when the boy was ready to go, the father started with him, intending to go a short distance, and have with him his last talk. After they had gone a half mile or so, the father was too weary to proceed and said he would have to go back; so he took the boy by the hand, and with trembling voice said, "I never wanted to be rich before, my boy, as I do today. God knows it almost kills me to see you leave home because your father is so poor. * * I cannot bear to see you go in this way while you are still almost sick. Come back! As long as we have a crust, there is a part of it for you, and while we have a roof over us, there is no need for you to be without a home." "But when he saw that my mind was fixed, and nothing he could do would change my decision, he said, oh, how sadly, 'Good-by, good-by; God bless you! If we never meet in this life again, I hope we will meet in Heaven.' Then as he softly and reluctantly let go of my hand, he turned and started

to go home, but he only took a step or two and then stopped and spoke my name, and, as he did so, I turned and I saw a tear leave his eye and wind down his cheek. It was the first tear I had ever seen my father shed for me, and coming forward, he pressed a piece of money into my hand, and then turned without another word and walked away. I watched him as far as I could see him with something in my heart that had never been there before, and then went on my way happier than I had ever been in all my life, for now I knew that father loved me. I knew that gift was every cent he had on earth, and I knew what great pain and labor it had cost. It was all he could do for me, and in the gift I saw my father's heart."

It would seem indeed that most children receive gifts that show the parent's heart and are such that the mandate of this text, "*Honour thy father and thy mother*", ought to commend itself.

I am in agreement perfectly with what Dr. Boardman said, when addressing the students in the University of Pennsylvania, "I believe, young gentlemen, that when a son is disobedient to his parents, he is guilty of something more than undutifulness; and that when he insults them, he is guilty of something more than insolence; and that when he is unkind to them, he is guilty of something more than cruelty; and that when he wrongs them, he is guilty of something more than injustice." No words can accurately express the conduct that disregards the author of life, that despises the proffer of life, and treats with contempt the sacrifices which come from the inmost heart, and I don't know but Talmage was right when he said, "Other sins may be

adjourned to the next world for judgment, but the ill treatment of parents will be avenged in this."

But I turn from the mandate to consider

THE PRECIOUS PROMISE

"That thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

This is a promise of long life. I believe that a proper interpretation of the text means that. History seems so to teach. In Europe, in England, and in America, those sects who are noted for reverence to parents are equally exceptional as a long-lived people. I refer particularly to the Jews and Quakers, and those who, in a similar way, reverence their parents.

A Philadelphian says, "Respect for parental authority tends to longevity; filial reverence is itself an admirable hygiene. Recall the story of the Rechabites. Because they had for centuries obeyed the commandment of Jonadab, their ancestor, and kept all his precepts, therefore Jehovah promised, through the mouth of his Prophet, Jeremiah, that the house of Jonadab, their ancestor, the son of Rechab, should stand before him forever. And the promise has been wonderfully fulfilled. As late as the year of our Lord, 1862, Signor Pierotti met a tribe of Rechabites near the southeast end of the Dead Sea, who still observed the precepts and maintained the organization enjoined by their ancestor, Jonadab, in the time of Elijah, the Prophet. What was it that gave to Rome its long-continued tremendous power and majesty? It was the *patria protestas*, or paternal authority, before which every Roman youth unquestionably bowed; for loyalty is

the sire of royalty. Even China herself, although her civilization was long ago arrested and petrified, owes, I doubt not, her preservation through millenniums to the fealty of her children to their ancestral commandments and traditions. But why cross the ocean for examples? Behold the Quakers of our own Pennsylvania; the unwrinkled brows of their octogenarians placidly testify that the honoring of father and mother is a healthful, life-promoting habit."

I know the truth of this statement touching these Pennsylvanians. I had a dear old Quaker great-uncle who pressed hard his centenary. The wife of his bosom did not leave him until in her nineties, and those old people with hundreds of others of their faith, were testimonies to the fact that a strict keeping of this fifth commandment means long life.

It also means goodly possessions.

"That thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12).

What more frugal people, what more financially successful people than these same Quakers? They grow rich where other people have a bare existence, not simply because they revere their parents, but because such reverence for old age is always associated with other phases of conduct that are both comely and competent.

I have seldom known a young man who honored his father and his mother, and was more than differential, was affectionate, but I have found in him also the very traits of success. When George Washington was a youth, he made ready to go to sea as a midshipman. His trunk had been taken on board a vessel, and he was bidding his mother farewell. But when he saw her great sorrow at giving him up, he

called a servant, and said, "Go and bring my trunk back." His mother learning this decision said, "George, God has promised to bless the children that honor their parents, and I believe He will bless you."

Cornelius Vanderbilt was an obedient son. In his youth, on account of poverty, he often worked all night, running a ferry-boat by day between New York and Brooklyn. He accepted a government contract to carry provisions to the military stations near the metropolis and filled it at night, and Sweat Marden says, "The boy who gave his parents all his day earnings, and half of what he got at night, was so prospered at the age of 35, that he was worth \$30,000, and when he died, he left his thirteen children one of the largest fortunes in America."

But one thing more before I finish. This commandment can be

KEPT ONLY IN CHRIST

The New Testament is our authority for such teaching. Paul was perfectly clear upon this point.

He insisted that **parents should be such "in Christ Jesus"**. He wrote, "*Ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord*" (Eph. 6:4).

The question of discipline is one of the most difficult the parents of the present day have to deal with. On the one side we are confronted with Solomon's advice not to "spare the rod"; on the other, we are charged by Kindergarten ethics not to use it; and one wonders whether the wisdom of Solomon has been surpassed and hesitates to "lay

on", as our fathers used to do when there was occasion.

We are told to nurture the children in the chastening and admonition of the Lord, and we believe if one will not lay too much stress upon the "chastening", nor yet overestimate the "admonition", the best results will be achieved, namely, those of playing the part of the parent **"in Christ"**.

It has never seemed to me in the least likely that children go to the bad because the rod has been used, or because it has not, but for other reasons instead. If I was asked today what the great deficiency of parents is, I should answer, "Their lack of exalted views of life."

Too many live upon a low level and start their children upon a similar plane. Sensuality has its refined phases, I grant you, but even with them, is none the less deserving its old name. And when parents put before the child the spirit of greed, the spirit of worldliness, the example of lust, the coarse life, it is hardly to be expected that the children will be models of moral excellence, of mental acumen, and of spiritual attainment.

I have read somewhere of a woman, who, sitting by her window on one spring day, saw a bird building her nest, but she was putting together the sticks and straws on the branches of a little bush that hung near to the ground. "Ah, my tiny friend," said the lady, "you are building too low," and with that she went out and tore it down. But the bird's heart was set upon the situation, and so she patiently put piece to piece until she had wrought her nest again, and the woman had not the heart to tear it down a second time. After a season the nest was filled with

fledglings. But one day the woman heard a cry from the mother bird, and going to the window, she saw a serpent had found out the home and was devouring the young ones one after another. And I want to tell you who are fathers and mothers that I believe more homes are broken up today for this same reason than for all other causes combined. Parents build too low. They themselves go with the godless. They have been over-ambitious to push their sons and daughters into what they deemed the first circles, irrespective of the fact that these same circles have often forgotten God; and the result is an eventual victory for Satan, that old serpent who delights to destroy the young. Oh, for fathers and mothers "in Christ Jesus"!

Children also must be such "in the Lord". That is what Paul says, "*Children obey your parents in the Lord*". The apostle did not deem it possible to be obedient by any other!

Strive as we may to be good, our efforts will be in vain until we have seen the Lord, until we can say with the Apostle, "*I can do all things*".

A few days since I went to see a mother regarding a son who had confessed Christ in our meetings, and who desired to join our church. Her charge against him was "disobedience", but she admitted that lately he had been more ready to obey her words. In that fact I thought I saw some evidence at least that lately he had received the Lord.

I wish I could tonight properly impress upon all the young people here the necessity of accepting Jesus Christ, that you may obey this fifth commandment. For, the same power that would bring you victory at the point of reverence and obedience to

earthly father and mother, can also give you success in every time, and under every circumstance of temptation. I wish I could properly impress you also with the dangers of disobedience to parents.

Near the top of one of the loftiest summits of the Rocky Mountains, 10,000 feet above the level of the ocean, there rises two fountains: one of them goes off to the North and, passing through the mouth of the Columbia, pours into the bosom of the great Pacific; the other takes its course in the opposite direction and never rests until through the channel of the father of waters, it has reached the Gulf of Mexico. These two fountains start from almost one point, but when the end is reached for them, a continent is between.

And I want to tell you that of the two young men, or if you please, young women, who are walking together today, one of them disobedient to parents, the other affectionately obedient to elders, the time is almost sure to come when not a continent, but a gulf will stretch between them—that great, impassable gulf which Christ described in the parable of Dives and Lazarus.

But after all, true obedience means **first allegiance to the Heavenly Father.**

It is not a fact that the child must always obey, in letter, the word of father and mother. So long as that father or mother commands what is right, they should have a ready and hearty response. But even disobedience to them may be the best obedience, and in fact, the only true obedience, if the act be one of allegiance to God who is the great Father, and whose right to command is over all.

To illustrate: Every now and then I come upon

some one convicted of sin, some one who is desirous of confessing Christ as Saviour, but some one who is opposed by parents, either because they are not Christians themselves, or else are members of another denomination than that to which their children are led by an understanding of the Word. And the question is often asked, "What shall we do?" The Bible commands us to be obedient to our parents, but Jesus Christ is calling us to Himself.

I am grateful that Christ, who was Himself obedient unto His mother, and yet who, on one occasion, told her that He must be about His Father's business, has answered this question: "*He that loveth father or mother more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not worthy of Me*". When there arises a question between father and God, remember, that after all, there is but one Father, and that Christ has said, "*Call no man your father upon the earth, because one is your Father, even your Father which is in Heaven*", and your first, last, and largest allegiance is to Him.

A year or two ago, our Baptist Young People's Union published a story of a young girl who was the daughter of a wealthy, worldly house, but, who, in passing a mission one evening, was attracted by the singing. Going in, she heard the Gospel. The Holy Spirit convicted her of her need and she sought salvation. When the parents learned of it, they were greatly disappointed, and decided to try to win her from the association of this common mission crowd. One evening, they invited to the home a festive company, hoping by card table, dance, and winecup to dissipate her religious impressions.

During the evening, her father called her to the piano and requested her to play. She knew what he expected and responded in confusion and uncertainty of mind. On the one side was the father's request, attended as she perfectly understood, by his desire for the lightest and newest things of the opera; on the other, her longing to sing the praises of her Lord. Nervously she ran her fingers over the keys, debating a while which she should do, and then she touched the chord and put her soul into the playing and singing of "Jesus, I my cross have taken".

When it was finished, the father was under conviction for sin, and the house of gayety became the house of God.

CHAPTER IX.

**THE SIXTH COMMANDMENT
VERSUS MURDER**

THE SIXTH COMMANDMENT VERSUS MURDER

Exodus 20:13

"Thou shalt not kill" (Exod. 20:13).

WHEN Christ said, *"He that offendeth in one point offendeth in all"*, He affirmed a great fact concerning the consistency of the Ten Commandments. It is practically impossible to violate one of them, and yet, to keep the other nine, for they are a chain, and the strength and value of a chain depends upon the integrity of each link. For instance, the first commandment, *"Thou shalt have no other gods before Me"*, cannot be kept apart from the second, namely,

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God".

It is quite impossible also to keep the first or second commandment while violating the third, since the man who takes the Name of the Lord in vain is not worshipping Him at all, but profaning Him instead. The fourth commandment, *"Remember the Sabbath day to keep it holy"*, is a proof of one's allegiance to the Lord, his recognition of God's sovereign right in time, and of His proper reservation of the seventh day for worship.

But the fifth commandment is also closely related to all that goes before, as well as all that follows after "the Sinaitic arch", so to speak, since no man who truly worships God and Him only, who rever-

ently employs His Name, and righteously regards the holiness of the Sabbath, could or would refrain from honoring his father and mother. And to say that a man who violated the sixth commandment would be proving his contempt for the five that preceded it, is to speak a truism.

The sixth commandment—*"Thou shalt not kill"*, deals with the divinest of all subjects, namely, **life**. Christ Himself expressed that thought when He said, *"What shall it profit a man if he gain the whole world and lose his own life, or what shall a man give in exchange for his life?"*

Of all conceivable possessions, life holds the supreme place. *"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"* (James 1:17), but of His gifts, life is the incomparable one. Nature itself can develop the live thing, but **life** itself is God's direct gift, and it is also the highest expression of His creative power; hence, the sacredness of the same.

The shortest of the Ten Commandments is the supreme one of them all, as men uniformly admit. Society can and will forgive the man who is an atheist, or an idolater, or profane, or a Sabbath breaker or non-filial; it will even condone adultery, theft, false witness, and covetousness. But murder is everywhere regarded as the chief of all conceivable evils, and in all ages and countries, it has been so treated.

We believe that the proper interpretation of this text would involve The Murder of the Body, The Spirit of Murder, and The Murder of the Soul.

THE MURDER OF THE BODY

This is the murder commonly thought of when the word is employed. If one were to follow the dictionary, it would include at least three definitions of positive crimes: Homicide, infanticide or foeticide, and suicide.

The one uppermost in the mind when murder is mentioned is **homicide**.

And just at this present moment in America and, for that matter, in many portions of the world, this arch crime in human conduct is cursedly common. Banditry in heathen lands, robbers and hold-up men in America, have made murder a veritable, and in many instances, a financially profitable employment; so far, in fact, has this disregard of life eaten like gangrene into modern society that the question today before American people is that of capital punishment.

Many states which have at some time abolished capital punishment are now being compelled, by the course of history, to revive the same. There are those who try to make this commandment a proof text against capital punishment. On the contrary, it is basal in its defense. We will find in this self-same Book God's own prescription of death against certain and definite diabolical deeds, and among them murder is chief. In our youth, we engaged in a debate and were assigned the side of opposition to capital punishment. The preparation made with a view to victory, produced its prejudice, and for years we opposed the same, but wider observation and, still more certainly, a deeper search into Scripture sufficed to convince us to the contrary. We believe

that in this, as in practically every other subject, the Scriptures speak the last word and that the science of anthropology will be more and more compelled to consent to the utter justice of death for the man who, with malice of forethought, or out of an utterly godless greed, despises and dares to take away human life.

The study of the physical, mental and moral sciences have sufficed to make us see that many a criminal is such by reason of circumstances over which he had no control. The physical constitution of a man often accounts for his moral and mental makeup. It is now known that a pressure on some nerve, particularly in the brain region, may render a man utterly abnormal and bring him to deeds that are a dire result of this physical infirmity. In view of that fact, the educated are more sympathetic with crime than since the world began, and medical science seeks more and more to determine the degree of responsibility for each moral derelict, and often discovers that he needs medical treatment rather than penal justice. But, while the upper classes in society have marked progress in humane sentiment through scientific knowledge, the lower and more brutal classes have worked up a morbid sentimentality in favor of every man who chooses a criminal career, and they are increasingly disposed to treat him as a hero. While I write, the morning paper reports that Whittemore, leader of one of the most desperate gang of robbers known to modern times, was set free by a Buffalo, New York, jury, which disagreed, and, in spite of the fact that he had been a murderer more than once, according to charges, the announcement of "no verdict" by the

jury foreman, brought from the spectators a burst of cheers. In this particular instance, there was nothing brave about the crime, and nothing romantic in the person or course of the criminal. He offered, on condition of being let off, to make a confession that would implicate his pals, and probably send them to the noose. He stood ready to betray those that trusted him, if thereby he could save his own skin, and yet the ignorantly sentimental vociferously cheered his undeserved escape, and a Buffalo newspaper asked, "Has murder become popular?" The simple fact is that many a man can be found who, if he were only sure that his name would be in the newspapers daily for a month, and an admiring crowd would gather in the court room, to give audience to his trial, would well-nigh commit murder for the sake of the public attention it promised. One would search the Scriptures in vain for a confirmation of such sickly sentimentality, of a condoning of such basely inspired crimes. The Law of the Lord is, "Whoso sheddeth man's blood, by man shall his blood be shed", and that Law is defined in this language,

"If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death" (Exod. 21:14, 15).

But from homicide, we are compelled to pass to the consideration of another subject now looming large in the evil practices of the world.

We speak of **fœticide and infanticide.**

Modernism is not a matter of theology only. The term expresses the customs of the day as well as of its crooked theological thinking. Among those

customs, foeticide and infanticide are increasingly common. Children are not always, now, regarded as blessings from the Lord. Quite as often, they are considered domestic nuisances and social inconveniences. Men and women alike have so far yielded themselves to the love of ease, and the passion for pleasure, that parenthood is often an unwelcome experience, and thousands and tens of thousands of children never survive the gestation period. Our boasted modern inventions compass not only the knowledge of steam and electricity and gasoline and radio, but also hundreds of agencies and employments of destruction that can be used both against the unborn and the new-born, and so used that the crime itself is covered and the criminals are non-suspected.

It is said that Charles the Ninth, who murdered the Huguenots, afterwards lost his mind as he brooded over his own brutality, and that his deepest grief was in consequence of his slaughter of innocent babes. It is a strange fact, and yet fact it is, that many a woman living in the marriage relation, rather than endure the pains incident to giving birth, or experience the cares essential to successful child-culture, will destroy her own innocents, staining her hands with their blood. Whatever may be said by way of sympathy for the unfortunate girl whose misplaced confidence has brought her to choose between abortion and a life of personal shame, and a never-ending disgrace for her fatherless babe, certainly little sympathy could ever be felt for the married woman who murders her own, and only the judgment of God could naturally be expected

against a deed that is a clear violation of the sixth commandment.

The evolutionary hypothesis has brought too many to feel that man is only an animal, and society needs to have thundered into its ears the sixth commandment, "Thou shalt not kill!" and the pulpit needs to so interpret this clear, concise law of God, that conceived children shall be privileged to come to the birth, and parents who beget the same shall accept the solemn responsibility, yea, even the high privilege of bringing them up to be citizens of the commonwealth; and, better yet, to be consistent patrons of the Christian faith.

But we take another step in the discussion of this commandment when we remind men and women that **suicide is also murder**. There is a philosophy abroad to the effect that a man has a right to do what he pleases with his own life, but it is a philosophy false alike to the source and sacred interests of life itself. Life, as we have already seen, is not a matter of man's option, and consequently, it is not to be disposed of at his pleasure. Life is a direct gift from God, and He alone has the right to take it away. The Prodigal Son, who demanded of the father a portion of goods that was to fall to him, was granted the same; but when he went away into a far country and squandered his substance with riotous living, he not only proved his own personal wickedness and folly, but he wronged the father whose gifts the goods were. The man who takes the more precious dowry of life itself and dissipates or destroys it, becomes thereby the chief of sinners, and for that dissipation or destruction, there is, as there should be, a day of judgment. It is bad enough to

waste ones substance with riotous living. It is infinitely worse to throw away the highest wealth known to the world—God's greatest grant to man—life.

Society ever shows its sympathy for the insane, and there is a growing disposition to admit that suicide is commonly the act of insanity. In such an instance, we may trust that "He who knoweth all things" and "whose compassions are exceeding great", will judge the offence in mercy. But, that sin more often fruits in suicide than does insanity, and that self-destruction repeatedly results from that form of infidelity that doubts God and immortality, and derides the common judgment, no observing man can question. The Scriptures nowhere distinguish between the man who takes the life of another, and the man who takes his own life, in such a way as to condemn the former and excuse or even condone the conduct of the latter.

Some years ago, there was fished out of the Chicago river the body of a suicide. In his clothes was found a poem describing the various and multiplied steps leading from promising youth to this suicidal plunge. Every line of the poem illustrated the solemn and awful fact which history has repeated ten thousand times, that "sin, when it is finished, bringeth forth death" and justifies the law of God written into the sixth commandment.

But we pass from the actual deed of destruction to discuss

THE SPIRIT OF MURDER

as also in violation of the sixth commandment. The certainty that such a spirit is brought under con-

demnation by this law, is discovered in the study of the Scriptures themselves. They condemn as murderous, indifference to life, unsuccessful attempt to take away the same, and anger that wishes evil.

Indifference to life! Deuteronomy means a second giving of the Law, and in that Book, indifference to life is under dire condemnation. It is written (22:8),

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence".

The reference is plainly to the flat roof that has long characterized the orient, upon which men sleep, and, in the cool of the day, sit; from which, without battlements, they might fall and be maimed or killed. There was some expense in putting a battlement or guard around the roof, and men would be tempted to neglect the same in the selfish interest of saving, and God's Law plainly warned them that such a failure to protect life invited judgment.

This Old Testament legislation is the sad need of the day. In America we kill thousands of people at grade crossings. In England, such an accident is almost unknown. The difference is in the single circumstance that England's crossings are guarded and America's are ignored. It may be a saving to corporation, but it justly brings them under the sentence of God against murder.

Many years since, the railroad running from Chicago a few hundred miles south was in difficult financial straits. At that time, the labor unions were not strong enough to make and enforce demands. I

lived beside this railroad in the week in which nine engineers went to their deaths through accidents that resulted purely from being overworked. These men were kept in the service for such long hours that nature failed. Sleep, nature's kind restorer, sought to lend them assistance, and selfish greed sent them, through sleep at post, down to their death. The owners of that railroad needed to have thundered into their ears, "Thou shalt not kill!" Their indifference to life was a flagrant violation of the sixth commandment.

The unsuccessful attempt at murder!

It will be remembered that Saul attempted more than once to take away David's life. His failure in no wise exculpated him from the murder charge. The laws of every civilized land take note of "an attack with intent to kill" and treat the attempt with that severity which the same demands. People have laughed more than once at the story brought from the old world to the effect that an American, passing into the crypt of some cathedral and being conducted about by an Irish verger, was shown a skull and told that it was the skull of St. Patrick. The man took it into his hands, felt himself honored to finger the same, and while he held and reflected upon the precious relic, the Irishman, absent for a few minutes, returned and proffered to the man, a second skull saying, "Here, your honour, is the skull of St. Patrick when he was a boy." The absurdity of this over-zealous papist was not so great as is commonly supposed. The simple truth is that Saul did slay David in spirit more than once, and there are men who never shed a drop of blood, but who murder some of their fellows daily, and who murder

the same men a multitude of times in spirit. Such are under condemnation by the sixth commandment.

The anger that wishes evil! That this is murder, the Bible puts past dispute in I John 3:15, "*Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him*".

In the Old Testament Scriptures (*Num. 35:16-24*), a clear distinction is made, and with justice, between the man who kills, actuated by the spirit of murder, and the man who destroys without intent. Murder, then, in its last analysis, is not so much an act as an intent. Let all men and women who hate their fellows face the fact that without a single injurious act, they may be in clear violation of the sixth commandment, and fare little or no better in the last day than they whose hands are gory with human blood.

There are those who live a life of hatred. They get positive pleasure out of the spirit of hatred. They look their hatred into the face of the enemy when they pass him on the streets. They feel that hatred every time they recall the hated one to mind. They wish him every conceivable hurt, but withholding their hands from what the heart prompts, they imagine they escape murder. In the eyes of human law, yes. It takes no account of intent or even desire. It treats the overt act only. Not so with God. He looketh not on the outward appearance. He looketh on the heart. He deals not with conduct, but with character—not with reputation, but with the deeper thing that constitutes the man. In the judgment of Jesus, who knew man and whose word is final concerning any subject and all subjects, as one

may be an adulterer without an actual violation of the seventh commandment, the adultery of a look of lust, even so one may be a murderer without the taking of life, because he carries in his bosom a heart of hatred.

But, the final interpretation of the sixth commandment has to do with yet another subject.

THE MURDER OF THE SOUL

That such a thing is possible becomes clear upon the further study of the sacred word.

A man may be a deformer of his fellows. This murderous act is dealt with in Matthew 18:6, 7.

"But whoso shall cause one of these little ones that believe on Me to stumble, (A. S. V.) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

If we rightly interpret this Scripture, it means that a man may take a child, and, by exercising over him the evil influence of infidelity, cause him to stumble in matters of faith and become an ill-formed infidel himself. Such deforming of one's fellows Christ declared to invite a more dire judgment than even murder itself. Since death by a millstone about the neck was capital punishment, here is a crime demanding more dreadful judgment. Modernists may imagine that their philosophy of life and faith is an academic matter. But if this statement of Jesus is accepted, it becomes a moral, yea, a fateful question. We candidly believe that the greatest destroyer of man living today is the faith-destroyer—the man who spiritually mutilates his fellow—the professor

who takes immature young men and women who believe in God and in the Bible, and at the end of four years dismisses them to a life of schooled infidelity.

It is said that when Pompeii was being exhumed, a slab was dug up that seemed to have a face upon the same, and thinking possibly it might be the likeness of some man of fame, the workman carefully picked away the dirt and cleansed the slab completely of the same, and discovered that it was a likeness of one of the great old kings; but while this slab was soft material, exposed to the sun for hardening, a dog had walked across it and the track of his feet had obliterated some of the finest features of that face. It is a severe speech, we know, but we honestly believe ourselves justified in employing it. It is the work of a hound of hell to destroy the features of the soul by instruction in infidelity. From such tracts, the souls of many men will never be recovered. The finer features God meant to be found there were obliterated while life was yet youthful, while it was yet in a plastic state. This, also, is a violation of the sixth commandment.

There are false prophets in present-day pulpits. These men are soul murderers! Christ said they should come and that they would "deny the Lord that bought them" and thereby misdirect their fellows and send their souls to doom.

Many years ago in North Dakota, a train was fighting its way across the prairie as best it could against a high and furious wind and multiplied flakes that blackened the way. A nervous woman asked the conductor two or three times to be very careful to get her off at her station, and he sought to

quiet her with assurances of attention. A traveling salesman, sitting just back of her, became interested, and, prompted by a righteous motive, said, "Madam, be at ease, I know this road well. I will put you off at the right place." A station was called, and, speaking to her, he said, "Your stop is the next!" The train ran a bit of a way and came to a standstill, and with the utmost kindness, he assisted her from the steps to the ground, and, pointing across said, "The station is right over there," and climbed back upon the moving train. Ten minutes later, the conductor came through and called the name of the station. The traveling man started up with wild eyes and cried, "My God, don't tell me that! We stopped there ten minutes ago!" "No", said the conductor, "the storm was so furious that the engineer feared to run at high rate over a crossing lest some one should be there and stopped to see if the road crossing his track was clear." "Then I have doomed a woman," answered the traveling salesman. I put her off at that stop". The train backed up, but the search for her failed. People tell me from time to time that "modernists are sincere men; that they believe themselves to be right." It may be so; but misdirection, when sincerely made, sends people to their doom as certainly as though made in insincerity. That woman never reached safety but perished that day in that storm on the plain of Dakota, and her body was found the next spring, when the snow was melted.

Hear the Word of the Lord,

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword

come upon the land, he blow the trumpet, and warn the people; Then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33:2-6).

The minister, then, who gives not the right sound, must answer to God for souls.

The neglect of one's own soul is a violation of the sixth commandment. If there is one thing made more clear than another by the Bible, it is the Divine provision for salvation, and that, "*whosoever believeth in Him shall not perish*". But while this is clearly the Divine provision and plan, the same Scriptures make it equally clear that certain men will not have it so, to whom Christ was compelled to say, "*I will, but ye will not*". The fate of such is written into the Epistle to the Hebrews 10:28-31,

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God".

CHAPTER X.

**THE SEVENTH COMMANDMENT
VERSUS ADULTERY**

THE SEVENTH COMMANDMENT VERSUS ADULTERY

Exodus 20:14

"Thou shalt not commit adultery" (Exod. 20:14).

WE come, this evening, in our series upon the Ten Commandments to the consideration of the seventh—*"Thou shalt not commit adultery"*; and our theme is one that requires on the one side such a clear and candid presentation of the truth as to impress man with its Divine meaning and lessons; and on the other side such a phrasing of thought as to give little satisfaction to prurient curiosity, and no offence to the righteously sensitive.

I am perfectly aware that these two things are the Cylla and Carybdis upon either one of which a man may run his speech aground and wreck it. Between them there is not only fair sailing, but a territory that ought to be traversed more often by the men who are set of God to pilot their fellows.

Two or three considerations urge to a candid consideration of this text.

First, it compasses one of the commandments. It was spoken by God, and

"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Second, the social vice against which this text sets itself is not only a growing one, but the particular vice that results in the worst conceivable moral gangrene.

Again, if the minister of Jesus Christ shall not

cry aloud against sin, sparing not, how shall the people be saved therefrom?

It is one of the arts of Satan, which he has long played to his profit, to keep God's spokesman silent about the sins which modern modesty (?) says should be unnamed, but against which God thundered His holy Law: for Satan understands perfectly what Solomon long ago wrote, "*Where there is no vision the people perish; but he that keepeth the law, happy is he*" (Prov. 29:18).

Henry Van Dyke says, "A Bible was once published in which, by a typographical error, the "not" was omitted from the seventh commandment. It was called the wicked Bible." But what is the value of God's Word upon this or any other subject, so long as good people and even preachers look upon the company of those who stand like Beckford's inhabitants of the hall of Eblis, every one with his hand over the fire in his bosom, and yet like his supposedly faithful friend, are pledged not to speak of it.

I believe there is more in the seventh commandment than a mere injunction against the sin to which it refers. I think with Dr. Boardman that it is the Divine Law Giver's ordinance guarding the chastity of marriage, the sanctity of home, the blessedness of the household, the preservation of society, the upbuilding of mankind, and because I so think, I purpose the plain talk of the evening.

The first thing of which I make mention is

THE POWER OF THIS INIQUITY

Of course it is commonly understood that a disregard of the seventh commandment is a mighty

power for the degradation of the individual, the down-pulling of society, the undermining of the state, and an overturning of the work of the Church of God. But when I refer to the power of this iniquity, I mean some other things as well.

First, it **stands in the strength of centuries of evil custom.**

As we look back into history, one of the blackest lines that disfigure the pages that the centuries have turned is the one that lust has left upon them.

Canon Wilber-force says, "Augustine is probably the originator of the theory that some fearful form of this sin necessitated the deluge; the destruction of Sodom and Gomorrah, and the extirpation of the Canaanites were the direct consequences of this vice. The traditions of heathen mythology, the still-existing frescoes on the walls of Pompeii, and the locked room filled with obscene statuary in the museum at Naples, indicate the existence of this evil among the ancient civilizations. The worship of Baal and Ashtaroath * * patronized by Jezebel, the Sidonian queen, was accompanied by the wildest sensual license which Elijah, the Tishbite, was raised up by Jehovah to rebuke; and it was the same vice in the king's palace that Elijah's great antitype, John the Baptist, so fearlessly challenged and condemned.

"What has been termed the 'self-repeating action of humanity' has carried on the inheritance to our own time, and we find ourselves confronted with a grievous manifestation of the old evil."

Then, after having called attention to the fact that so-called high circles are almost as stained by this sin as are those who dwell among the haunts of

squalor and misery, Wilber-force adds, "What blindness then can be imagined, more suicidal than the conspiracy of silence which would cast a veil over evil influences destructive to the welfare of a people?"

It was reported in Chicago during the World's Fair year, 1893, and was commonly believed by the most devout Christian men and women of that city—those who were carrying the Gospel to the outcasts—that 40,000 fallen women were added to the number already resident, and that this entire army of social lepers found a living in those days of increased population by plying their terrible trade.

When one remembers the history of Babylon, the down-going of Greece, the out-rotting of Rome, he is a poor patriot indeed if he can see the same sin that sapped those cities from final to foundation stone, and sent them to the Gehenna of God's wrath, and yet be silent at the sight of this same cancer, fastening itself upon his own nation for its demoralization, decrepitude, and decay!

We read in the Word that "*righteousness exalteth a nation*", and we ought not to forget what God said to Israel touching this sin, "*Thou canst not stand before thy enemies until ye put away the accursed sin from amongst you*".

Again, the unparalleled growth of cities is proving a mighty impetus to this iniquity.

Civic conditions foster every sin. Solitude has been commonly regarded as a great shield against many temptations, while it is perfectly well known that the multitude makes for immorality, because in the multitude immorality can hide itself.

The young woman brought up in the small town,

having been led astray, speedily takes her departure for the great metropolis. It may be only a little way from home she goes, but she knows that in the great city she will be almost as if she had taken to the heart of Africa. And if the loss were all, unspeakably sad as is that, still when the life came to an end, the ground would give a grave, and indifferent society would sweep on. But every such a wrecked one becomes a tempter in turn to draw others from their moorings, and drown them in immoralities.

I think all those who know me will bear witness to my intense hatred of the saloon. I believe it was the parent of a great, viperous brood of iniquities; and yet, as I used to walk the streets of Chicago, where there were 7,000 licensed saloons and possibly as many more dealing in the deadly drug without license, it still seemed to me that the city was in greater danger from the social virus of disregarding the seventh commandment. For defilement of body, derangement of mind, degradation of morals, destruction of society, the sin that used to head up on Clark Street and Custom House Place, just as it heads up in certain sections of other cities, but spreads itself to the uttermost limits of city life, was indeed a great, if not the greatest of all civic dangers.

When that wonderful man, W. T. Stead, wrote "If Christ Came to Chicago", after having argued the dangers from this source, quoted most effectively the couplet,

"The harlot's cry from street to street
May prove the city's winding sheet."

I do not propose tonight to enter upon any publication of the facts which students of sociology have

expressed in figures. To do that might bring suspicion into sinless minds, and sorrow to mothers and sisters which might express itself in weeping, but still could not work reform.

We know what facts the physical examinations in connection with our late world war brought out—thousands of men diseased and unfit. Such a note might well make the young men of our cities pause for a moment's thought. Liquor, the cigarette, too much amusement, and the hidden vices, are making havoc with the physical manhood of all our towns and cities. Oh, the power of the iniquity against which our text is hurled!

The second thing to which I call attention is the

PERPETUATION OF THIS INIQUITY

Satan knows how to employ all possible agencies to this end. He makes those which are rightful in themselves do his evil bidding when once he can subject them to his will.

Perhaps the first that he employs is **natural passion**. It belongs to the fallen estate of man that he is not always in control of himself, but yields to temptations that arise from within. Personally, I do not believe that the Book of God teaches that these dispositions to wrong are innate, but rather implanted. They rise out of the heart, it is true, for Christ so taught, saying, "*For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, etc.*" (Mark 7:21, f.).

But the difficulty is that Satan has already carried the citadel of the heart; having entered in himself, he is able to make suggestion.

Do you recall that in "Goethe's Confessions of a Beautiful Soul", there is a statement that goes to the very root of this problem of passion. It is this: "For more than a year I was forced to feel that if an unseen hand had not protected me, I might have become a Girard, a Cartouche, a Damiens, or almost any immoral monster that one could name. I felt the predisposition to it in my heart. God! What a discovery!"

But it is better to make the discovery and guard the fact that lower passions exist, and that they must be put under the foot of a redeemed will or else those in possession of them will live in a daily danger of destruction.

It is related that when the old line battleship, "Dougal", lying on Portsmouth mud, was overhauled after being fifteen years off commission, they found in her a live shell with fuse attached, which, under the pressure of a child's foot, or the gnawing of a rat's tooth, might at any moment have blown her to atoms; and when we remember that every life is characterized by powers that under certain evil touches may bring us to destruction, we do well indeed to remember the inspired injunction, "*Let him that thinketh he standeth, take heed lest he fall*"; and also to copy Paul's conduct and "*keep under the body and bring it into subjection*".

Again, **woman's wealth of affection** is often made the secret of her temptation.

A little tract referred to by Dr. Kerr Tupper, when some time since he was speaking on this subject, says, "Very often when a woman falls, she falls because of something best in her—her longing to give her best and love her best; she flings her-

self at the feet of him who tramples her into the mire, and laughs at his dreadful work," and while it is always dangerous to speak a word that seems by implication even to condone sin, I have no doubt of the truth of this claim.

But what folly for the confiding to suppose that there is the proof of love in parting with that which woman should hold dearest, or that there is occasion for love when such a sacrifice is acceptable to him to whom it is offered. If one consulted Reason, or was guided by Revelation, she ought not to expect other than maltreatment from the man who willingly accepts such sacrifice, for he who holds you dear will under all circumstances conserve the greatest interests of your life, and guard them more jealously than he guards his own. And if, under any circumstances, your professed friend turns tempter, make up your mind in advance that a surrender of your own conscience can only result in the shame of sin, and such sorrow as only Satan can impose.

It availed little to one that she was tempted to offer all in proof of her love, when afterward, finding herself deceived, degraded, and ready to die, she wrote just before she breathed her last in a wretched garret, some stanzas, a part of which reads like this :

"Once I was pure as the snow, but I fell,
Fell, like the snow-flake, from Heaven to Hell,
Fell to be trampled as filth on the street,
Fell to be scoffed at, to be spit on and beat,
Bleeding, cursing, dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead,
Merciful God, have I fallen so low,
And yet, I was once like the beautiful snow."

Again, unquestionably this iniquity is perpetuated by the **poverty of present-day salaries.**

I am not sorry that woman has some privileges in the modern mart. I am saddened in the extreme that she has accepted her place there at wages that often look either to starvation or sin.

In that same sermon to which I made reference a moment ago, the speaker said, "I feel deeply on this subject tonight, because of a little article which I read yesterday. It was an appeal by a young woman in behalf of young women, and in the appeal occurred these words, 'Has it ever occurred to you, reader, that many of those whom you look down upon today as poor, degraded, wretched creatures, were, when they fell, very young and powerless?—that pretty girl in the store that has been working six or eight hours, who walks out in the evening to get a fresh whiff of air; that servant girl on her errand; that seamstress that is working against starvation on miserable wages.'" I confess that to me this last was the most potent appeal, and when I recall that many of our great stores today are paying to the girls that put in full hours, such poor wages as puts them within the power of the most evil-minded, I am not only ashamed of the sex to which I belong, and mortified by the customs of modern merchandizing, but I am made afraid for the future.

And again, shall we merely mention to execrate him, the man who makes **the downfall of others his social profession.**

I am sorry to call him a man—brute and beast instead—who cares to boast his success in sinking souls. For such a man I am compelled to feel as Henry Ward Beecher expressed himself, when he

said, "Oh, Prince of Torment, if thou hast transforming power, give some relief to this once innocent child whom another has corrupted! Let thy deepest damnation seize him who brought her hither. Let his coronation be upon the very mount of torment, and the rain of fiery hail be his salutation. He shall be crowed by thorns, poisoned and anguish bearing, and every woe shall beat upon him, and every wave of Hell roll over the first risings of baffled hope. If Satan has one dart more poisoned than another, if there be one hideous spirit more unrelenting than others, they shall be thine, most execrable wretch, who led her to forsake the guide of youth and to forget the covenant of her God."

And be it understood that for such an one, Satan cannot finish the judgment, for God has already declared that He will shut him out of Heaven and give him a place in a lake of fire that burneth forever.

A few words touching

SOME PREVENTATIVES OF THIS SIN

First, **take care of the heart.** "*Out of the heart are the issues of life*". "*Out of the heart of man proceed evil thoughts, adulteries, fornications, murders*", etc. Jesus Christ said a very searching thing when He declared,

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart; and if thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:27-29).

We do not forget that when that noble man, Archbishop Cranmer, was at the stake being martyred

in the reign of the Bloody Mary, upon remembering that in a weak moment his right hand had signed the dogmas of the papal supremacy, he thrust that right hand steadily into the flames and held it there until it was burned to the bone, saying, "This unworthy hand hath offended."

We cannot justify his act because if there had been sin, that sin originated in the heart before it was expressed by the hand; and the member which needs to be thrust into the white light of God's truth and purged and purified is the heart of man.

Again, **we must jealously guard the home.** If any one institution has been a savor of life unto life of human society, it is the home; and that home can only be conserved by the strictest keeping of the seventh commandment.

It is a dark day when any member of the house disregards it, for it is a day when the home is effectually and permanently undermined. There may be other sins in the home, and yet the house be worthy of the name, but when this sin enters, the term can never properly be applied again.

The man and woman may live together; the brother and sister may dwell under the same roof, but the home is destroyed. There is no such thing as husband and as wife, and brother and sisters are misnomers. Well has Dr. Talmage said, that where there is no pure home, there are Vandals, and the Goths of Europe, the Numidians of Africa, and the Nomads of Asia—no home, no family, no church. But when you have kept the heart, and have kept the home, you have not done enough.

You must guard the mind. I believe today that the books published and put before our unsuspect-

ing youth, are too many of them calculated to undermine character, exalt lust, and discourage virtue. I never think of low art and vile books without remembering a story told by Dr. Dixon of how a man in a European library put up his hand to take a book from a shelf, and felt a prick in his finger. Soon it was so swollen and painful that he went back to see upon what he had touched it; and lo, they found a small but deadly serpent coiled upon a shelf among the books.

And I tell you that today some of the books that have had the largest public patronage in years past have also had the largest conceivable evil effects, and many a young man, and many a young woman is poisoned in mind, soiled in heart, and smirched in character in consequence of their reading.

A few words upon the

POSSIBLE SALVATION FROM THIS SIN

and I am done.

I plead for **equal ostracism for each sex**. There is no defense of that conduct which has characterized society, leading it to blame and put the woman who transgresses the seventh commandment, under ban, while condoning and receiving into first circles the greater sinner—her paramour.

If there is one thing for which my sisters are responsible, and concerning which I cry for shame, it is the distinction they have made at this point, refusing to associate with the fallen of their own sex, and giving cordial reception to the fallen of the opposite sex. I am among those who believe that man and woman should stand upon a common social

level, and should be guided by a common standard of social ethics.

Charles Wesley said of the creation of Eve:

“Not from his head he woman took
As made her husband to o'erlook;
Not from his feet as one designed
The foot-stool of the stronger kind.
But fashioned for himself a bride
An equal taken from his side.”

And I plead for that equality in judgment as surely as in mercy; in ethics as surely as in domestics. There is no law of God, no not even a word in all the revelation of His will, that can ever be made to approve the distinctions that have existed in the judgments pronounced against men and women who have alike disregarded the seventh commandment.

The New York Graphic has written:

“To the home of the father returning,
The prodigal weary and worn,
Is greeted with joy and thanksgiving,
As when on his first natal morn.
A “robe” and a “ring” are his portion;
The servants as suplicants bow;
He is clad in fine linen and purple
In return for his penitent vow.

“But, ah for the prodigal daughter,
Who is wandering away from home,
Her feet must still press the dark valley
And through the wild wilderness roam.
Alone on the bleak, barren mountains,
The mountains so dreary and cold,
No hand is outstretched in fond pity,
To welcome her back to the fold.

“But thanks to the Shepherd, whose mercy,
Still follows the sheep, though they stray,
The weakest and e'en the forsaken,
He bears in His bosom away;
And in the bright mansions of Glory,
Which the Blood of His sacrifice won
There is room for the prodigal daughter,
As well as the prodigal son,”

The second step toward salvation from this sin is **a whole Gospel for society**. It is the light that can alone make immorality a shame, and it is the light that can alone show the sinner how to be rid of his scarlet.

It is high time that men took the velvet out of their mouths and revoiced God's law entire.

I was reading many days since a book in which the author said, "One reason why certain sins are making such strides today, is that preachers have ceased to publish the Law of God." I wish that we had more watchmen upon the walls of Zion who should never hold their peace, day or night; men, who like W. T. Stead, would be willing to go to prison for six months in order to save the inexperienced, tempted, and ruined among the young, by laying bare the facts of immorality and letting in upon them the flood of light of God's Word.

But last and best of all is to **preach purity** by the power of Jesus Christ.

When He was in the world, and harlots came to Him, He forgave their sins and sent them away, saying, "*Go and sin no more*", or else allowed them to become His followers, and proved Himself their ever faithful Friend.

He is the same today, and whilst I have spoken so strongly tonight as to lead some to feel that God has only fiery indignation for this sin, I want so to speak as to have all see that God has only love for the sinner, and is crying, "*Come now and let us reason together: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool*".

I believe that the seventh commandment covers

one of the sins that stain the deepest; but I also believe that God's salvation is adequate to even this. Go talk with Mother Prindle, and let her tell you the story of many of those upon whose pitiful state God has had mercy; to whom He has spoken His pardon; for it is a fact that of all men, no matter what are their sins, God stands ready to save. He says, "*Him that cometh to Me I will in no wise cast out*".

But may I tell you, young men and women, to-night accept Christ as Saviour from all sin, and He will keep you from the dreadful transgressions to which this discourse has been directed. Commit yourself to Him and know that, with the Apostle, He is able to keep that which you have committed unto the day of judgment, and though you may live for many years in an evil society with temptations on every side, you may pass through it unsullied and unstained.

Wilbur-force says, "There is a tiny aquatic insect that possesses the capacity for gathering around itself a bubble of air, incased in which, as in a crystal vesture, it can plunge into the foulest water and traverse the muddiest bottom unsoiled."

It is a parallel with the believer abiding in Jesus; hidden in Him with every thought brought into captivity to Him; living in His presence; the Christian is safe and can walk unharmed through the world's wickedness.

CHAPTER XI.

THE EIGHTH COMMANDMENT
VERSUS THEFT

THE EIGHTH COMMANDMENT VS. THEFT

Exodus 20:15

"Thou shalt not steal" (Exod. 20:15).

IT is perfectly evident to all that any right consideration of the eighth commandment would lead to a discussion of the question of property: its ownership, its transference, its temptations, its advantages, etc.

All of these questions should come into the light of this commandment, and still more into the light of God's special revelations regarding them.

The first thing with which the study of this text impresses one is

THE DIVINE OWNERSHIP OF PROPERTY

It is because God owns all that He has a right to prescribe concerning property. If there is one Scripture doctrine touching possessions which has been persistently overlooked, and constantly neglected in these last days, it is that of divine ownership.

David prayed, "*Keep back Thy servant also from presumptuous sins*", but the colossal sin is committed when man denies that what he seems to have is God's. There are two or three facts of which we need to remind ourselves often.

First, property belongs to God by right of creation.

Have you ever thought of that wonderful sentence with which the Word opens, and how it covers and compasses this whole question? "*In the beginning God created the heavens and the earth*". Who then will dispute His ownership of them all, seeing that

they are the product of the Divine will and word.

The first offerings ever made. Abel's lamb and Cain's fruit, were presented upon the basis of Divine ownership. They did not bring the firstlings of the flock and the fruit of the ground because God had need of either, nor yet because there were the poor whose suffering excited their sympathy, or heathen whose darkened lives laid the children of light under tribute, but simply in recognition of God's ownership of the flocks and of the fields.

Some years ago, an acquaintance said, "A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed pending from one of the bills a scarlet thread. He tried to pull it out, but found it was woven into the very texture of the bill and could not be withdrawn.

'Ah,' said the banker, 'you will find that all the government bills are made so now.'"

So every dollar that we handle, whether it be the government note, silver, or gold, or whatsoever possessions, there runs through it and them, entering not only into the texture, but making up the texture itself, the threads of the Divine creation that tell us to whom it belongs.

It is God who says,

*"Hear, oh My people, and I will speak * *. I will take no bullock out of thy home, nor he goats out of thy folds, for every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof" (Ps. 50:1-12).*

Again, property belongs to God by reason of reservation.

Since He finished the work that flowered the earth

and caused it to bring forth fruit, He has never signed to mortal man a quit-claim to one square foot of it.

In these days, when men have taken to claiming the earth and have gotten unto themselves titles and what they term "warranty deeds", it is well to trace back the ownership and see whether the title is clear. The attorney may learn that the Government granted this land to Paul Jones, who sold it to James Black, from whom Jane Adams acquired it, and through whose hands it passed to John Smith. But I want to know where the Government got it? God has never transferred His right to the earth to any government, and He never will until Jesus Christ, His Son, sits upon the world's throne.

Truly, as Dr. Talmage said, in speaking of the possessions that make life pleasant, "From the apples you ate in the orchard, when a boy, to the luscious fruit you ate last night upon your table, it all came from the same hand. From the horn that called you out of the hayfield years ago, to the silver bell that tinkled on your table at today's dinner, calling you in each instance to plenty, God was the Giver. Though you have consumed acres of corn, flocks of birds, droves of sheep, and herds of cattle, you have been living on what was God's."

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:16, 17).

Again, we should learn from our text the

HUMAN INTEREST IN PROPERTY

What a recent writer calls "a man's original com-

mission—humanity's primal charter" is written into the very first chapter of Genesis. God said,

"Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat" (Gen. 1:26-30).

Whatever interest of a pecuniary and permanent kind a man has in the wealth of this world comes out of this "Magna Charta" with which God enriched man from the beginning.

His is the interest of delegated possessions. That which Jehovah created and which He must therefore own, He has, to a great extent, delegated to men for their uses, and for their advantages.

Solomon wrote, "*The lot is cast into the lap; but the whole disposing thereof is of the Lord*" (Prov. 16: 33). And the Psalmist sang, "*Jehovah is the portion of mine inheritance, and of my cup. Thou commandest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage*".

I doubt if there is any worse infidelity known to these times than that which disregards God, while taking account of the wealth into which one has come. Men sometimes talk of giving in response

to this call or that, as if their free offerings were putting God under obligation, making Him a debtor to them. But David did not so regard the gifts of man. When on one occasion thousands of talents of gold and of silver had been taken into the temple for its trimming and adornment, and when precious stones had been provided to the treasurer of the House of the Lord, and the people with perfect heart had offered willingly, we read,

"David blessed the Lord before all the congregation; and David said, Blessed be Thou Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour came of Thee, and Thou reignest over all, and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious Name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:10-14).

We moderns need to learn of the ancients touching the truth that what we own has been delegated to us by our God.

And yet, ours is the interest of partners in profits. From the very first God gave promise of partnership in the profits of our so-called possessions.

The grant in Genesis was so perfectly understood that the Psalmist long after voiced a kindred claim when he said,

"Thou hast made man but little lower than God, and crownest him with glory and honour. Thou makest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Ps. 8:5-8).

Jesus Christ emphasized this thought in the parable of the talents,

"For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:14-23).

Both of the men who took the lord's money and properly employed it, received more than his encomium, *"Well done, thou good and faithful servant"*, for the Lord never rewards His faithful ones with easy compliments, but in good cash instead, for He added, *"Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord"*.

I remember to have read how in the days of the Evangelist Finney, a man professed conversion, and Mr. Finney knelt to pray with him, and the evangelist said, "Lord, here is a man that gives Thee his whole heart," to which the penitent heartily re-

sponded, "Amen!" "Lord, here is a man that will share with Thee his home. He wants Thee to come into it and control it; claim the wife and children as Thine." And again the response came, "Amen." But Finney continued, "Lord, here is a man who wants to share with Thee his business, and invites Thee to come in as partner and conduct all the terms of trade," and there was a silence, and Finney said, "Why don't you say, Amen?" And the man replied, "Because I am not ready to take Christ into my business and consult and share with Him." Foolish man! Christ was in the business before he was, and the greatest honor as well as the greatest advantage of life, was offered in that the Son of God was willing to share with him, if only he had come with whole heart and ready hand. And I say to you, beloved, that if in your business you have usurped first place and the whole place, putting God aside, you have dissolved a partnership at your own expense, and by starting on an independent life, have begun to describe a tangent to the bankruptcy of both finance and faith.

Again, **man's interest in property is the interest of a steward.**

If the possessions have been delegated and the profits you are sharing, yet your office is that of God's steward.

You remember Christ's parable of the ten pounds:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him,

to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said, unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, there is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds" (Luke 19:12-24).

And God will call every one of us to give the steward's account at last. It is common for those who act as stewards in this world to take even more care in their transactions than do the men who trade upon their own responsibility, feeling obligation to no others. Would that we could so realize our high office—an office that suggests at once dependence and privilege—as to stimulate us with proper sense of our stewardship.

Spencer tells of a beggar who asked a six-pence of a wealthy woman, who, in handing it to him, said, "This is more than God ever gave to me." "Oh, madam," replied the beggar, "say not so. God hath given you all that you have." "No," she replied, "God hath not given me, but lent to me what I have that I might bestow it upon such as thou art."

And now having seen the Divine ownership of property, and having considered the human interest in property, we are prepared for the

PROHIBITIONS OF THE EIGHTH COMMANDMENT

"Thou shalt not steal". There is more covered by this commandment than would appear to the inconsiderate.

It sets itself against covetous desires. The tenth commandment is touched upon by the eighth.

Paul wrote to Timothy,

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

Dr. Parkhurst, of New York, in his "Talks to Young Women" on the passion of money getting, said, "The acquisition of wealth in the form and animus with which it is being currently conducted, is distinctly a passion, which is to say that it is an impulse so earnest and heated in its energy as to defy the results both of reason and conscience. It is at once a mental and a moral mania. It is a disease that feeds upon its own work of disintegration. It is like a flame of a candle, which wins support from the very wax which it consumes. A confidential friend of mine once told me that he felt himself just on the verge of breaking down with the malady. He had accumulated quite a fortune without having yet been made irrational or vicious by it, but he was beginning to detect the premonitory symptoms of such an issue. He was still rational enough to know that he was becoming unreasonable, and principled enough to know that it would not take a great deal to make of him a rascal."

Oh, that men might more often see the danger of covetous desire before they have yielded to it to be destroyed. But of this we shall speak more fully in treating the tenth commandment.

Our text sets itself against **the cheating methods of the modern mart.**

"Thou shalt not steal", is a commandment more needed today than ever before. Men never stole from their fellows by insinuation, as they do now. Words of deceit never were so common to clerks as now. Dangerous weights are only kept down by the eternal vigilance of the state. Lying of a certain sort is *sine qua non* of most of the salaried offices. The ignorant must be taken advantage of. The dependent and helpless must pay exorbitantly for any assistance granted. The weak must consent to unfair wages. The unsophisticated must take a foreign coin in change. The kindly disposed must call again and yet again to get their bills met. The public is drinking as much of false advertisement as of patent drugs. The benevolent are imposed upon by the indolent. The treasuries of the land, from that of the House of God up to that of the Bank of England, are peculated from by stingy spirits, itching palms, ambitious beaux, and belles, and would be "bulls and bears"; while corporate wealth is throwing away its conscience, and government offices go largely to feed the godless greedy. Ah, we have been thinking that this text referred only to the highway robber, or to the purse-snatcher, or to the absconding bank cashier, but I tell you that every man that takes any advantage whatsoever of his fellow needs to have the eighth commandment

thundered into his ear, "*Thou shalt not steal*", for it is true, as James Russell Lowell says,

"In vain we call old notions "fudge",
And bend our conscience to our dealing,
The Ten Commandments will not budge
And stealing will continue stealing."

It matters not how you have educated your conscience, or whether, instead of educating it, you have deadened it, so that you can go on and justify extravagance on the ground of sustaining your social position; justify unpaid debts on the ground of misfortune; excuse beggary as a result of being out of business. The fact remains that the whole tenor of God's Word turns your acts under the light of the eighth commandment, and in that light they are condemned. "*Thou shalt not steal*".

Of course our text has **special reference to clear robberies.**

The men who held up that train in the West some time since are spoken to by this text. The man who robbed that young woman of her purse the other evening is condemned by this text. The cashier who departed thirty-six hours ago, leaving the County Bank \$100,000 short, is condemned by this text. The son, if he is guilty of slaying his father for forty acres of land, is condemned by this text. Every man, from the one who rides on the street car and dexterously escapes the conductor, keeping his fare, up to him who prefers the gains of the midnight assassin to a steady job, is condemned by this text.

They are all condemned, and we can say with Beecher, "Let us hear the conclusion of the whole matter: Riches got by deceit, cheat no man so much as the getter; riches, bought with guile, God will

pay for with vengeance; riches, got by fraud, are dug out of one's own heart and destroy the mine; unjust riches curse the owner in getting, in keeping, in transmitting. They curse his children in their father's memory, in their own wasteful habits, in drawing around them all bad men to be their companions. You may be rich and pure, but it will cost you a struggle. You may be rich and go to Heaven, but ten, doubtless, will sink beneath their riches where one breaks through them to Heaven."

But if you are rich, see to it that not one cent is stolen; and if you are poor, let no pinches of poverty, e'en though they be such as goaded Jean val Jean to break the window and snatch a loaf, drive you to such desperate acts; for it is written, and the Word will not change to suit any circumstance, "*Thou shalt not steal*".

A few words now on the

PLAIN DUTIES IMPOSED BY THIS COMMANDMENT

Its first requirement is righteous living for all. George Washington said a noble thing when he uttered these words, "I hope I will always possess firmness and virtue enough to obtain what I consider the most envious of all earthly titles—the character of an 'honest man'."

Paul penned to the Romans these precious words, "*Provide things honest in the sight of all men*" (Rom. 12:17). And to the Corinthians, he said, "*Providing for honest things, not only in the sight of the Lord, but also in the sight of men*". Henry Clay was worthy of the office when he said, "I would rather be right than be president."

Some time ago, searchers through the old ledgers of a Scotch merchant, long since deceased, found one upon the back of which was written, "God blis this buik and kape me and it honest." Oh, that all the ledgers of the land might be kept by men of kindred sentiment!

From those who have departed from such righteous living, restitution is required.

The Levitical law demanded of the one who had taken from his neighbor, unjustly, that he return the same increased by one-fifth. Zacchæus, the Publican, was soundly converted to Christ, as is evidenced in the fact that wherein he had taken from any man by false accusation, he restored him four-fold. We believe, with F. B. Meyer, that the men who have aught that belongs not unto them, must, by restitution, roll away this stone, or the dead joy can never arise, however loudly you may call it to come forth.

Dwight L. Moody was preaching in one of our large cities when a nice-looking gentleman came up to him and said, "Oh, Mr. Moody, I am a defaulter. I have taken \$1500 in money that belongs to my employers, how can I become a Christian without restoring it?" "Have you got the money," said Moody. "No, only \$950! Cannot I take that and go into business and make enough to pay them back?" "No," said Moody, "that would be dealing in a way that would please the devil." "But," said the man, "they would put me into prison." "No matter," said Moody, "you must do right. Go and give the money that you have, and confess your fault." At first the man could not bring himself to do this, but he was so troubled in spirit, that he saw he

must make restitution or never know joy or peace, and so he made an appointment with Moody to meet these men. He paid them over \$950 and some cents, and told them if they would give him time, he would pay the rest. The tears trickled down the cheeks of the former employers. They said, "We are glad to forgive you and will grant you this time," and the four men got down on their knees and had a blessed prayer meeting, for the hand had made restitution and the soul was saved.

But I don't want to seem to make your salvation rest upon a single act without explaining what the one essential act is, namely, **the repentance of all sin**. It is not sufficient that the dishonest man be saved from his dishonesty any more than it is sufficient that the drinking man be saved from his cups. What you want is the salvation from all sin, and I call you to repentance tonight.

When the man Peter had charged the Jews with murder, and the murder of the very Son of God, men came and asked, "*What shall we do?*" and Peter said unto them, "*Repent, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call*", and it is not mine to preach any other Gospel.

The starting point of my sermon may be a commandment of the Old Testament, but the goal of it must be the commandment of the New Testament, "Repent", the commandment John voiced; the commandment Peter urged; the call of Christ when He said, "*Except ye repent, ye shall all likewise perish*".

I don't know what your sins are; I don't care. "*Let the wicked forsake his way, and the unrighteous*

man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon". Forsake your way, and turn to God, e'er it be too late.

At Columbus, Ohio, a man was imprisoned. For weeks he had been slowly wasting with consumption, on which account he had been moved to the hospital. By reason of his pitiable condition, the Governor was importuned to pardon him, and at last, on the 7th day of one July, the pardon was granted. In anticipation of receiving the pardon, the hospital attaches dressed the man and carried him down-stairs on a stretcher. The pardon was put into his hands and a smile came over his face; but, alas, it was too late, for a moment more and the poor fellow was breathing his last, and never able to pass beyond the prison gate.

"Behold! today is the day of salvation. Today, if ye hear His voice, harden not your heart".

CHAPTER XII.

THE NINTH COMMANDMENT VERSUS
FALSE WITNESSING

THE NINTH COMMANDMENT VERSUS FALSE WITNESSING

Exodus 20:16

"Thou shalt not bear false witness against thy neighbour".

Longfellow wrote:

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward, in an oak,
I found the arrow still unbroke;
And all the song, from beginning to end,
I found again in the heart of a friend".

That was Longfellow's way of saying that words are imperishable.

No wonder then that the inspired James said,

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless

we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:2-10).

James and Moses are agreed then, for Moses, instructed of the Lord, said, "*Thou shalt not bear false witness against thy neighbor*".

I. FALSE WITNESS DEFINED

It is necessary for us to define false witness in order that we may properly appreciate its evil character; and this can probably be best done by considering some of the elements that enter into false witness.

Slander is certainly one of them. Of all the false witnesses who sting their venom into human life, few are so much feared, and so roundly hated as the slanderer—that evil genius who, with malice of forethought, pours out false speech, maligning the most innocent with as much relish as if they were genuinely guilty.

Dr. Talmage, in an address delivered before the Chautauqua Assembly, said, "There are schools and colleges and seminaries and universities all over the land with large catalogues of students, and alumni by the ten thousand, but the largest school in all the world is the School of Scandal. Some are freshmen, some are seniors, some long ago took the diploma with the black seal and have been practicing their profession—scandals about ministers, scandals about doctors, about lawyers, about bank-officers, about state and national officials. Newspapers are, at times, surcharged with them." Do you remember what the faithful Pisanio said to the noble Imogene,

"What shall I need to draw my sword?

The paper hath cut her throat already.
No; 'tis slander,
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens, and states,
Maids, matrons, nay, the secrets of the grave
This viperous slander enters."

Among all the servants of the devil, I doubt if he has a one, even including the highest emissaries of the pit, who suits him quite so well as that man or woman who makes slander the chief business of life, and against whom God has thundered this commandment: "*Thou shalt not bear false witness against thy neighbour*", and it would seem indeed that some of these, like Judas, the deceiver, have had a devil from the beginning, for of them the Psalmist said, "*They go astray as soon as they are born, speaking lies*" (Ps. 58:3).

Unwarranted speech also enters into false witness. There are many people who have never deliberately decided to defame their fellows, and are not altogether conscious of so doing, who, nevertheless, are found practicing the evil custom of unwarranted speech, such as Paul described when he warned Timothy against those who "*wander from house to house, and are not only idle, but tattlers also, and busybodies, speaking things which they ought not*" (1 Tim. 5:13).

George Eliot in "Felix Holt", speaking of a day in which Mrs. Transome had lost control of herself and said very unnecessary and unwise things, making herself disagreeable to no purpose, comments, "Half the sorrow of women would be averted if they would repress the speech they know to be use-

less; nay, the speech they had resolved not to utter."

Down in New York City, in one of the prominent stores, a circle of small girls organized themselves into what was known as the "Doorkeeper's Circle". When somebody asked them why they took that name, they replied, "Because our motto is, 'Keep thou the door of my mouth'". How many, well grown now, and how many in the middle life or past, were in need of just such a circle as a factor in their early education?

The world would be rid of almost half of her miseries if the suspicious, the garrulous, the gossiping, the lying could be converted, for Shakespeare was right when he made Iago, the slanderer, to say,

"Good name, in man and woman, dear my lord,
Is the immediate jewel of their souls:

Who steals my purse, steals trash;

'tis something, nothing.

'Twas mine, 'tis his, and has been slave to thousands:

But he that filches from me my good name

Robs me of that which not enriches him,

And makes me poor indeed."

I understand that in a museum at Venice, there is a machine by which one of the old Italian tyrants used to shoot poisoned needles at the object of his hatred. It is now regarded as a relic of a barbarous age, the invention of a diabolical king. But the instrument is not out of date, and the user of it is not dead, for in every block you can find a man or a woman who has converted the tongue into such a machine, and human speech into such arrows, and even their best friends are not certain of escape from the sting and poison thereof. The ninth commandment then is not yet out of date—"Thou shalt not bear false witness against thy neighbour".

An evil insinuation is equally an element of false witness. One need not utter a word in order to be guilty of transgression of the ninth commandment. George Eliot, you remember, says, "There are glances of hatred that stab and raise no cry of murder." There are speeches that sound well enough if you consider only the words employed, but when the air with which they are uttered is taken into account, the same discovery is made that the Psalmist expressed on learning the treachery of a friend, "*His mouth was smooth as butter, but his heart was war. His words were softer than oil, yet they were drawn swords*" (Ps. 55:12).

Pope had evidently learned something of this same insinuator, for he said in the Prologue to Satires,

"Damn with faint praise, assent with civil leer,
And without sneering, teach the rest to sneer;
Willing to wound, and yet afraid to strike,
Just hint a fault, a hesitate dislike?"

It is perfectly amazing how easy it is for some people to find in their neighbors faults that ought to be uncovered; sins that ought to be exposed; and facts (?) which they regard as spoiling for publication! Of these people, Talmage said, "They can smell an imperfection fifty miles away. The crow has no faculty for finding carrion comparable to theirs for discovering defects." They are what he styles "inspectors of warts and supervisors of carbuncles" and truly does he remark of the vicinity in which such an one lives, "Satan does not have to keep a very sharp lookout for his evil dominion in that neighborhood. He has let out to the tattler the whole contract. She gets husbands and wives into

quarrels, and brothers and sisters into antagonisms, and disgusts the pastor with the flock and the flock with the pastor, and makes neighbors suspicious of each other. I have more respect for a poor waif who goes down under the gas light in a faded shawl, with no God, and no home, than I have for one of these respectable hags of society, with tiger claws covered up with a fine shawl, and the hell of her heart bolted with a diamond breast-pin." For God has said, "*Thou shalt not bear false witness against thy neighbour*".

II. FALSE WITNESS CONDEMNED

We have sought for a definition of false witness by considering the elements that enter into it. Let us now turn to God's reasons for its condemnation.

First of all, it evidences an evil heart. One time after the Pharisees had been maligning Jesus, and had called Him the Prince of devils, Jesus said unto them,

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37).

It is condemned also because injurious to man. The man witnessed against is done an irreparable wrong.

In New Albany, Ind., I had a friend whose father had excited the anger of a base fellow. One day, as this father was going aboard the Ohio steamer, he felt a sharp pain in the small of the back, but sup-

posed that it was either from a wrench of muscle in walking or touch of muscular rheumatism, and he did not turn his head. But shortly there was a sensation as of blood trickling from the place of pain; and, on examination, he discovered that he had been stabbed to the vitals by a lance so sharp and small that his assailant had escaped undiscovered. When, some time later, he died, his daughter believed his decease the result of this stab.

But what is his injury as compared to that of a friend in a neighboring state who had given himself to the ministry of the Gospel, and, though but a short time out of the Seminary, was making for himself an enviable reputation, namely, that of an efficient worker for God, but whose professional death was accomplished a few months since by the slanderous tongues and pens of two or three people. Changing George Eliot's language but a little, we may say, with dreadful truth, "Aye, there are **words** of hatred that stab and raise no cry of murder."

False witness is condemned as an insult to God. In that first chapter of the Epistle to the Romans, wherein the dark deeds of heathenism are pictured with the inspired pen, Paul speaks of those who had been given up of God to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves, "*who change the Truth of God into a lie*". This last sentence describes what every false witness does; by his every deceptious word, he changes the Truth of God into a lie. The time ought to come, my friends, when each of us shall realize, as David did, that every sin against our fellows is an affront to the character and will of

our Heavenly Father. When David had been guilty of his greatest sin, that of pushing to the forefront in war where he was killed, one whose beautiful wife he coveted, he did not suppose himself guilty of wronging man alone, but still more guilty of an insult to God. And, after acknowledging his sin, he said to the Lord, "*Against Thee, and Thee only have I sinned and done this evil in Thy sight*". The ninth commandment then means more than condemnation of false witness against one's neighbor. It is also directed against insult to God, who is the Truth.

But perhaps the greater reason still for this condemnation of false witness is the **injury it effects for those who bear it.**

God, who is love, would save even the slanderer from that social, moral, and spiritual suicide, which is the inevitable result of the false witness. Some people are always alarmed for themselves when others speak against them. The man who is righteous should be alarmed for the spokesman instead.

The public is a wonderful judge for finding out the truth, and eventually condemning the real fellow. In the ancient time, the lepers of the East land, when they came near any of their fellows, were compelled to put their hands to their mouths and cry aloud, "Unclean! Unclean!" But that moral leper who lives by slander needs not so to do, for very speedily society, discovering his real character, will, at his approach, lift a thousand fingers, and pointing toward him, cry, "Unclean! Unclean!" And such a man or woman will find for himself and herself a broad walk through the world.

All good people make room for the individual of evil speech.

And we have said his moral and spiritual suicide is equally certain. A man who starts out to injure his fellows by false witness, will learn what Christ meant in the Sermon on the Mount, "*Judge not, if ye would not be judged; for with what measure ye mete, it shall be measured to you again*". I never yet knew a man to slander his neighbors, but the public shortly brought him to grief, and he ended his course by complaints that people had unjustly criticised and condemned him. Evil speech is a boomerang and it strikes harder on its return than it did when going forth.

It is reported that a Bishop persuaded Louis the XIth to make an iron cage so low that men could not stand up in it, and so short that they could not lie down, into which were to be put all the people who did not think as the Bishop and Louis the XIth did. About the time the cage was finished, the Bishop offended Louis, and the King immediately proceeded to put him into the tortures of his own invention. Such is the practice of the mighty monarch, Public Opinion, toward those men and women who use their genius to the injury of their fellows.

And if this were the end, false witnesses might endure it; but need I remind you that God has in reservation for such His own judgment. Some people seem to imagine that slander, unwarranted speech, wicked insinuations, etc., are small sins, almost, if not quite, compatible with Christian character! But have we never read the register of the pit?

"The fearful, and unbelieving, and the abominable, and

*murderers, and whoremongers, and sorcerers, and idolaters, and **all liars**, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8).*

One might imagine that liars were put last here by mere accident, but for the circumstance that when the same inspired penman tells us who are cast without the gates of the City of God, he catalogues again, "*Dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie*" (Rev. 22:15).

But our text impresses me with more than its prohibitions. By inference, at least,

TRUE WITNESSING IS COMMANDED

It is not enough to refrain from false speech. The silent man is not keeping the spirit as well as the letter of the ninth commandment.

The truth should be spoken. Paul rightly interpreted this commandment, when, to the Ephesians, he said, "*Putting away lying, speak every man truth with his neighbour*" (Eph. 4:25).

You remember that George Eliot speaking of an address which Felix Holt made in defense of his conduct on the day of the riot, says, "The sublime delight of truthful speech to one who has the gift of uttering it, will make itself felt even through the pangs of sorrow". Whoever met a truth-speaking man without being blessed by the acquaintance. "*The mouth of a righteous man is a well of life*" (Prov. 10:11). Oh, that of each of us it might be said what Julia of Verona declared of her lover Proteus!

"His words are bonds, his oaths are oracles;
His love sincere, has thought immaculate;

His tears pure messengers, sent from his heart
His heart as far from fraud as heaven from earth."

The truth shall be spoken in love. To the Ephesians, Paul addressed the word of warning against the winds of doctrine with which men were carried about, and called upon them to " *speak the truth in love, that they might grow up into Him in all things, which is the Head, even Christ*" (Eph. 4:15).

The secret of failure of many men is that they know not how to speak the truth in love. Dr. Gordan says, "Two chemical elements which are very mild and innocuous in themselves often have prodigious energy when combined. So it is with love and truth. Those who preach love alone are often the weakest and most ineffective witnesses for Christ; those who preach the truth alone not infrequently demonstrate the impotence of a soulless orthodoxy. But the truth in love is vital, penetrating, and has the dynamic force which we seek." "*Pleasant words are as honey-comb, sweet to the soul and health to the bones*" (Prov. 16:24).

The more precious the truth, the more should it be published. When a man talks with his neighbor touching the news of the day, in what he says, he should strive to be truthful. When a man discusses with his fellows politics, honesty should characterize his every word. But the truth of religion—the truth that Christ died for men; the truth that by His Blood our sins are washed; the truth that through His Holy Spirit we have salvation, peace that passeth knowledge, assurance, an earnest of the world to come—these are the things of which we must speak, publishing them more and more.

Silence may be golden, but for the regenerated,

dispossessed Galilean, silence would be sin—"Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee". Ah, that is the truth for which the world is dying today. Ye false witnesses, I call you to a better vocation in Christ! Come to Him and be forgiven and consecrate your tongues, telling how great things the Lord hath done for you. Oh, that of every professed Christian it might be said, as they who stood in the porch said to Peter, "*Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto*". It is the need of the hour—true witnesses to the Son of God, and many that are now in sin will be shortly saved if only those who know the grace of God would tell the truth of His power to save.

V. H. Oswald, once superintendent of the Rescue Mission work in Dubuque, Iowa, went into a saloon one night on Sixth Street of that city to get a drink of liquor; and lo, there he met S. B. Thomas, a Christian man who had given his testimonies to the patrons of the saloon and was now praying for them. Seeing Oswald come in, he went up to him and said, "God can bless you, young man." The Spirit took that sentence and sealed it to Oswald's salvation, and later he preached the Gospel and told that same precious truth to others. Oh, that men would witness to the truth that Christ saves!

CHAPTER XIII.

**THE TENTH COMMANDMENT VERSUS
COVETOUSNESS**

THE TENTH COMMANDMENT VERSUS COVETOUSNESS

Exodus 20:17

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Exod. 20:17).

OUR subject this evening is the Tenth Commandment versus Covetousness. In discussing this commandment, it is not my thought to utter one word against those virtues of character—energy, thrift, frugality, economy, etc. I have an ardent admiration for the men who have ability at money making, and I believe with Guizot that no man at twenty is too ambitious. Money made honestly, and employed properly, must be as precious in the sight of God as are other material possessions of this present life. But those who would be rich need to constantly watch lest covetousness crowd out the more generous nature of the energetic. Jesus Christ Himself voiced this warning, when, on one occasion, He said,

"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is

he that layeth up treasure for himself, and is not rich toward God" (Luke 12:15-21).

There is always danger that the love of money, which is the root of all evil, will so worm its way into the heart of man as to eat out his noblest traits and practically destroy manhood itself. God saw this and, in consequence, spake the tenth commandment.

In our study of this tenth commandment, ²three separate and yet somewhat related thoughts have impressed themselves.

I. IT IS A MOTIVE-SEARCHING COMMANDMENT

It is doubtful if any one of the Ten Commandments so sounds the deepest recesses of a man's life as does this tenth. It illustrates what Paul meant when to the Hebrews he wrote,

"The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart".

This tenth commandment lays character bare and shows at once how deficient in the sight of God are most men's lives, and yet how essential to righteous living here, and the well-grounded hope of the hereafter; how needful to the personal, social and political life of this world, and how indispensable to that Heaven into which we hope to come.

Truly did one write some years since, saying, "True aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of men."

Our text tonight inquires after character and practically asserts that so long as covetousness is found in the life, the character is deficient, and threatened with death; "*Thou shalt not covet*".

This searching commandment also invites self-investigation. One of the most insidious sins to which our life is subject is covetousness. I have known men who left finger-prints upon almost every piece of money they handled, so tightly did they grasp, but I have never yet known a man who would confess that he was covetous; and men do not know that they are covetous. Men will not admit to themselves that they are close-fisted and guilty of greed.

Ordinarily, the closer fisted one is, the more generous he imagines himself. I knew a man once who was worth a million or more, and who at one time made a small offering—an offering of a few dollars—to the Baptist church of his town, and he ever after remembered it, and often referred to it with mingled feelings of pride, that he had done so much and yet with evident regret that the gold had gone from him. He did not regard himself covetous, but generous instead. Insidious sin! This tenth commandment seeks to search it out and stimulates man to self-investigation to that end.

There are tumors of the body that will never heal until punctured by a lance, and there are mental and spiritual disorders that can never be corrected until touched by the lance of a look, until brought to light by self-investigation. **"Be watchful, therefore; beware of covetousness."**

This searching commandment also impresses the thought of Omniscience. One can scarce read it and

reflect upon the fact that covetousness is in his life without remembering also Paul's words, touching the All-seeing eye of God, "*Neither is there any creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with whom we have to do*" (Heb. 4:13).

But after all such a sense is wholesome. Henry Van Dyke in "The Gospel for a World of Sin" says, touching one's sense of guilt before God, "There is a passage in a recent story of human life that puts the truth very simply and beautifully. A woman that was a sinner has come to a minister of Christ to confess her sin. The old man speaks to her as she kneels at his feet, weeping, 'You have sinned and suffered for your sin. You have asked your Heavenly Father to forgive you and He has forgiven you, but still you suffer. Woman, be thankful that you can suffer. The worst trouble in the world is the trouble that does not know God and so does not suffer. Without such knowledge there is no suffering. The sense of sin in the soul is the apprehension of Almighty God!'"

But, to these words of Van Dyke, we need to add that an apprehension is not sufficient to save. Seeing the sin is the first step. Realizing that God sees it is a greater step still, but putting it away by the power of God, that is salvation! "*Thou shalt not covet*".

The second impression borne in upon us by the study of this piece of ancient legislation, is this:

II. IT IS AN ALL-INCLUSIVE COMMANDMENT

It would not be difficult to show that if a man

violates the tenth commandment, he will be tempted to violate the other nine.

In fact, it would be near the truth to affirm that the covetous man cannot keep the other nine commandments.

The first commandment sets itself against **Polytheism**. A violation of the tenth commandment is likely to lead to a breaking of the first.

The Emir of Uz spake wisely when he said,

*"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much * * this also were an iniquity to be punished by the Judge, for I should have denied the God that is above" (Job 31:24-28).*

The second commandment sets itself against **Idolatry**. The tenth commandment is intended to keep us back from a violation of the second also. Paul distinctly declares that covetousness is idolatry, for to the Colossians, he wrote,

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh upon the children of disobedience" (Col. 3:5,6).

When Horace Greeley first spoke of our current coin as the "Almighty Dollar", people throughout the land held up their hands in protest, declaring that such use of the word "Almighty" was both irreverent and irreligious. But apparently, the public has come to feel that Greeley's description had occasion, and for not a few men today the inscription on our silver dollar "In God We Trust" fails to lift their thought higher than the money itself, for they are mammon worshippers.

Profanity also often results from covetousness.

You will remember that when teaching from the third commandment, we reminded you that profanity was not simply employing what is commonly called "curse words". Any use of God's Name in irreverent connections is profanity; and any employment of God's Name for the sake of covering up sin is equally profanity. I have a good deal of sympathy with a certain writer who said, "The priests who accompanied the pirate ships of the sixteenth century to say mass and pray for the souls of the dead pirates for a share of the spoil, were not a whit more superstitious or guilty of human blood, according to the light of their preaching, than Protestant leaders who flatter the ghastly philanthropy of men who have heaped their colossal fortunes upon the bodies of their brothers".

And when I see a man getting money godlessly, and yet, by parting with some of it in the Name of the Lord, hoping to come into Divine favor, I say his very employment of God's Name is profanity, and pray with Solomon when he said to the Lord,

"Two things have I required of Thee; deny me them not before I die. Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me; lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain" (Prov. 30:7-9).

It is for love of money that men break the Sabbath. Many of our fellows are not satisfied with the gain of six days, but must snatch the seventh from Him who commanded that it be kept holy; and their greed often imposes upon others the necessity of either breaking the Sabbath or being out of employment, and in the grip of poverty. Such people either do not see the sanctuary, or else if

they come to it, they leave their hearts behind where their treasure is, and the Sabbath is a day for bookkeeping, a day of balancing accounts. They are eager for one thing only—that is to know how rapidly the fortune grows, and how much additional has gone into the purse.

Charles Spurgeon says, "Judas remained unconverted even in the company of the Lord, and we have some people still among us in whose ears the thirty pieces of silver chink so loudly that the sound of the Gospel cannot be heard by them."

The fifth commandment is also in need of the tenth. One of the grievous sins of the age is that greedy spirit of children which often causes them to watch with eager eyes the last days of the aged and well-to-do parents.

Henry Ward Beecher said, "I have known families where worthless children sat about the old father as vultures do around a dying deer, ready at the last breath to divide the spoils." Shocking as that statement sounds, it is a scene upon which every one of us has looked, and if this world can ever furnish a sight that gives greater emphasis to the need of the tenth commandment, I cannot imagine it.

Thou shalt do no murder is an injunction accented by the spirit of covetousness. We recall Naboth's vineyard, which was hard by the palace of Ahab, king of Samaria, and upon which Ahab set covetous eyes. But when Naboth refused to part with it, Ahab's covetousness did not end, and he went to his bed sick at heart, so great was his desire. Shortly under the counsel of Jezebel, his wicked wife, two sons of Belial were charging him

with having blasphemed God and the king, and they carried him forth out of the city and stoned him with stones till he died, and it came to pass when Jezebel heard that Naboth was stoned and was dead, that Jezebel said to Ahab, "*Arise, take possession of the vineyard of Naboth*" (I Kings 21:15). Half of the murders of the world have been for money or other possessions. "*Thou shalt not covet. Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's*".

See also how the **seventh commandment** is influenced. It was when David beheld the beauty of Bathsheba that covetous desire took possession of him, and in order that she might be his, he put his neighbor, her husband, in the forefront of battle, thereby causing his death. It was the great sin of David's life. It was the sin that cost him most of his sorrow. It was the sin that wet his pillow with tears. It was the sin that effected the 51st Psalm and brought him so near to despair. It was the sin that, but for his penitence and pleading, would have sent his soul to hell, "*Thou shalt not covet thy neighbour's wife*".

Touching theft, think of the Babylonish garment. When Achan saw it, he coveted it. You remember that when taken at last, he answered Joshua,

"Indeed I have sinned against the Lord God of Israel.
* * When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them" (Josh. 7:20, 21).

That is the old story of theft.

He is a noble man who can say as Samuel did unto all Israel,

*"I am old and grayheaded; and, behold, my sons are with you; and I have walked before you from my childhood unto this day. Behold, here I am: Witness against me before the Lord, and before His anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? * * And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand" (I Sam. 12:2-5).*

"Thou shalt not covet" is indeed the all-inclusive command.

CHAPTER XIV.

THE PILLAR OF CLOUD AND FIRE

THE PILLAR OF CLOUD AND FIRE

Exodus 13:20-22.

"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light; to go by day and night.

"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exod. 13:20-22).

SECOND in interest to that study which sees in prophecy the "mold of history" is the consideration of the Old Testament types,—symbols of New Testament truths. That such types and symbols existed cannot be called into question without denying alike the teachings of Christ and of His Apostles, who not only saw these types and symbols, but set the seal of their approval upon them by their repeated employment to illustrate the Christ-thought. Paul speaks of the Law as "*having a shadow of the good things to come*". He also says again that the tabernacle and its service was "*a parable for the time then present*". Jesus also declared, "*Had ye believed Moses, ye would have believed Me, for he wrote of Me*". The entire Epistle to the Hebrews is an argument for Christianity based upon the rites and ceremonies of the Book of Leviticus.

I have often spoken of "the Gospel in Genesis"—it is there. "The Gospel according to Leviticus" is a phrase now commonly employed by the best students of the Book. But the Gospel is in Exodus also—as surely as it is in John. To deny that there is a definite and Divinely appointed relation between

these Old Testament types and symbols and the New Testament truths is to destroy the unity of the ages, and divorce today from yesterday. There are people who object to our going back to these ancient types, for the well-sounding reason that the symbol is passed away, and the substance is now ours "in Christ Jesus." "Why then stop to spend our time upon the outline when we have the finished product; before the imperfect representation—belonging to a past time—when we have a picture up-to-date, one more perfect and pleasing; before the blue-print when the building itself is ours? Such a question is not difficult to answer. A simple illustration will suffice: Once I found my small boys ransacking a dresser drawer in search of old pictures of their father. Some of these were tin-types and presented a youth whose appearance in no respect increased his pride, but they were of deep interest to them because they illustrated the growth of him with whose life their own is so intimately linked. Is not that the reason why every picture of God—the Father; and the Holy Spirit—our Instructor; of Jesus—our Saviour, is of interest to Christians—children of the King? And furthermore, it is a delight to the modern believer to see that God, in His infinite wisdom and great mercy, did not leave the Ancients without a revelation of Himself, a revelation of His Spirit and a revelation of His Son! The symbols by which the Trinity is expressed are not only striking illustrations of the Divine character; but also gracious expressions of Divine love and care!

I have chosen to present these symbols in the order of their appearance in the text, rather than the logical order of Father, Son and Spirit—typified.

We deal first of all, therefore, with the symbol of the Spirit.

The pillar of cloud and fire was for ancient Israel what the Holy Spirit is for the modern believer. The points of analogy are too many for the limits of a single discourse, but our time may suffice to make mention of five of these. We choose to put them into the form of assertions concerning the operations of the Spirit—which assertions are illustrated by the pillar of cloud and fire.

I. HE LEADS US TO LEAVE THE OLD LIFE.

Did you ever think of the fact that the pillar of cloud and fire appeared at “the edge of the Wilderness”, and before the Children of Israel crossed the Red Sea? Egypt is commonly accepted as the type of the soul in bondage to Satan—the Adversary; as a symbol of the unregenerate state. Are we to understand, therefore, that the Holy Spirit begins His work with men before they become Christians? Certainly! Otherwise they would never become Christians at all. There is a broadcast impression to the effect that sinners, of themselves, decide upon a better life, and seek the assistance of the Lord in their endeavor to lead the same. But such a thought is without the warrant of the Lord. Jesus said to Nicodemus, *“Except a man be born of water and of the Spirit, he cannot see the Kingdom of God”*. As Israel could not have made her way out of Egypt without the guidance of the pillar of cloud and fire, so Paul wrote to the Corinthians, *“Wherefore I give you to understand * * that no man can say that Jesus is the Lord, but by the Holy Ghost”* (12:3).

I heard John McNeil say something to this effect,

"Ah, my friends, when I preach to you I am not alone, I have an efficient co-laborer, namely, the Holy Ghost. If my word only reaches your dull ears, His work quickens your dead hearts, and makes you alive to the truth as it is in Jesus, and leads us to His acceptance." These words of John McNeil increase my confidence in preaching the Gospel; for, truly, the man who voices the great doctrines of the Scripture is a co-laborer with the Holy Spirit; and He never fails to do His work, and to do it well. Of Him Jesus said, "*When He is come He will convince the world of sin. * * Of sin, because they believe not on Me*". And wherever one declares the Gospel of the Son of God, the Spirit is there to make the message effective.

Nothing has ever come into my ministry that has brought me such a blessing as this thought that I am working with One who, though unseen, is yet so potent. One summer, in the mountains of Oregon, I went deer hunting. The man who took me carried me to the place of the game, put me down on "the run," and he himself went into the mountains, hunted up the game, starting them from their beds of ease, and on the very way where I waited for the opportune moment to take it. When the deer was brought in, my companions said that I had taken it. But that was only a poor and partial truth. He did the greater part, though in the mountains, unseen of us, he quickened the game and chased it to the point of its shooting. When you hold a meeting and men are converted, in answer to the preaching, people say, "That minister has taken so many for Christ." But, beloved, if that minister had to work alone he might watch for souls all his life long, and

would be compelled to lie down in death, at last, without having taken a one. Think of how the incident in the eighth chapter of Acts illustrates this truth. One reading that Scripture would be tempted to praise Philip and say, "What an effective worker!" But you must not forget that Philip's part in the Ethiopian's salvation was slight. Already the Spirit of God had come upon that Ethiopian. Already the Spirit of God had led him to a study of the Scriptures. Already the Spirit of God had quickened him into a sense of need; aye, had even started him right down the "run way" where Philip was stationed, watching for whatever souls might be sent him; and the Spirit was so careful in His work that He called Philip's attention to this Ethiopian and said, "*Go near and join thyself to this chariot*". Truly He is the One that leads men to leave the old life. And if, while I am preaching, you do not find another voice than mine, one speaking to your heart, even the voice of the Holy Spirit, I shall not expect you to be saved.

II. HE CHOOSES THE PATH FOR OUR FEET.

How abundantly the pillar of cloud and fire illustrates this fact, "*And the Lord went with them by day in the pillar of cloud to lead them, and by night in the pillar of fire to give them light; to go by day and night*". You will remember that later, it is written, "*When the cloud was taken up from over the tabernacle the Children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not till the day that it was taken up*".

In the Book of Numbers we read, "*When the cloud*

was taken up from the tabernacle, then after that the Children of Israel journeyed; and in the place where the cloud abode, there the Children of Israel pitched their tents" (9:17). The Psalmist, referring to this very piece of history, writes, "*Marvelous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and He made the waters to stand as an heap. In the daytime also He led them with a cloud, and all the night with a light of fire" (78: 12-14).* "*The Lord alone did lead them*". What other leadership does one need? What is your purpose, beloved? Would you like to know the truths of God's Word? Then let the Spirit lead you into them. Jesus Himself said of the Spirit, "*When He is come He will guide you into all truth*".

We sometimes speak of the great Bible teachers of this country—men famed in this good work; but we forget the greatest of all Bible teachers, namely, the Holy Ghost. He alone has the power to "*take of the things of Christ and show them unto us*". George Mueller in early life was a godless fellow. But eventually he yielded himself up fully to the Lord and sought the guidance of the Holy Ghost. Before that surrender was made he had three hundred books in his library; but no Bible. But under the leadership of the Holy Spirit, he not only had a Bible, but studied it. He himself says of it, "Between July, 1829, and January, 1830, I had seen the leading truths connected with the Second Coming of our Lord Jesus; I had apprehended the all-sufficiency of the Holy Scriptures as our rule, and the Holy Spirit as our teacher; I had seen clearly the precious doctrines of the grace of God, about which

I had been uninstructed for nearly four years after my conversion; and I had learned the heavenly calling of the Church of Christ, and the consequent position of the believer in this world." Better one hour with the Holy Ghost for learning the Word than a hundred at the feet of the most famed of human teachers.

And He who leads us into truth is also able to lead us into life, by divinely appointed paths. Such is according to the promises: "*I will instruct thee and teach thee in the way which thou shalt go*" (Ps. 32:8). "*In all thy ways, acknowledge Him, and He shall direct thy paths*" (Prov. 3:6). "*The Lord shall guide thee continually*" (Is. 58:11). F. B. Meyer, quoting these passages of Scripture, says, "The references here seem to be to the wilderness wanderings; and the Master's promises, to be to all faithful souls in their pilgrimage to the land of God, what the cloudy pillar was to the Children of Israel on their march to the land of promise. And these are but specimens; the vault of Scripture is inlaid with thousands such, that glisten in their measure, as the stars which guide the wanderer across the deep."

We sometimes sing the words of the poet Wells:

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a desert land;
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whisp'ring softly, wanderer, come!
Follow Me, I'll guide thee home.

"Ever present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear.

When the storms are raging sore,
Hearts grow faint, and hopes give o'er—
Whisper softly, wanderer, come!
Follow Me, I'll guide thee home.

“When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but Heaven and prayer,
Wondering if our names are there;
Wading deep the dismal flood,
Pleading naught but Jesus' Blood,
Whisper softly, wanderer, come!
Follow Me, I'll guide thee home.”

This Old Testament pillar of cloud and fire was more than God's provision for Israel; it was God's pledge of leadership to all the faithful; and it is God's proffer to any man who will shake off the chains of Egypt and repudiate the supremacy of Pharaoh, and walk in that way which the Holy Spirit illuminates by His own guiding presence. He will find it *“the path of the just which shineth more and more unto the perfect day”*.

III. HE CONFUSES AND DISCOMFITS OUR ENEMIES.

I like to look into this Book of Exodus and see how that same pillar of cloud and fire that appeared in the “edge of the wilderness” to lead them out of Egypt, also fought for them when occasion arose. It was at the Red Sea, when this people of God were enclosed by mountains on the one side, and the flood on the other, with the hosts of the Egyptians closing in for their slaughter, that we read *“The angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to*

them, but it gave light by night to these; so that the one came not near the other all the night”.

At a later time, when these people forgot the goodness of God, and murmured against Moses and against Aaron, and gathered themselves against them, this same cloud, which had fought for Israel, appeared in behalf of Moses and Aaron, for the people *“looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation”*, and the Lord spake to Moses, and the Lord smote the rebels. “If God be for us who can be against us”? Our victories, if such we win, are not to be by might nor by power, but by His Spirit.

When Joan of Arc had practically finished her marvelous, her almost supernatural career; when she had given to France a king; and to her king, France, she confessed it was not by her might or power that this was done, but by the Spirit of the Lord. Kneeling before her anointed Sovereign, she said, of the battles fought, and the victories won, “Gracious King, now is fulfilled the pleasure of God.” The secret of Joan’s success was that she believed in this power of the Spirit as she went into battle.

Ah, if more of us appreciated that power, fewer of us would be filled with cowardly fears, as we think upon the conflicts of the Christian life, or come face to face with its most dreaded foes. The story is told that Frederick Douglass once made a mournful speech, in which he said, “The white man is against us! The government is against us! The spirit of the times is against us! I see no hope for the colored

race. I am full of sadness." Just then a colored woman sprang to her feet in the audience and said, "Frederick, is God dead?" That is my question to men who, for Christ's sake, face enemies within and without; who have their own passions to battle with; who have a host of evil companions to meet; who have the insidious work of the devil himself to face: "Is God dead?" Is there no substance answering to this symbol of the cloud and fire? Is there no Holy Ghost who can accomplish as much for us as He wrought for Israel? Is there not success in spite of Satan, for those who are Spirit-led? There is an old frontispiece in Wickliff's first Bible which represents the Holy Scriptures by a bright flame. Before this flame, and all about it, are assembled the enemies of the truth, with the devil at their head. They are attempting to blow it out. There are the bishop, the priests, the cardinals, and the Pope himself, all in line with the evil one, blowing and blowing until it seems as if they would burst. But the more they blow the brighter that fire blazes, until by and by they are scattered by its very consuming breath. Beloved, that is not only an illustration of truth in the abstract, but equally one of truth in the concrete, truth in character. The man who follows the leadings of the Spirit of God will find that no matter how great a multitude his enemies make, that over-shadowing presence is more than a match for them, and is able not only to part the waters that they may walk across the seas, dry-shod; but when they are passed by, it swings back and acts as a rearguard.

IV. HE BOTH OVERSHADOWS AND INDWELLS US.

The pillar of cloud and fire overshadowed the tents of Israel, and on occasion dwelt in the midst of them.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

"And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

"And when the cloud was taken up from over the tabernacle, the Children of Israel went onward in all their journeys.

"But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

"For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the House of Israel, throughout all their journeys".

It was a shade against the burning sun; a grateful cover by day; at evening time its light broke forth so that if they journeyed, they walked in a plain path, by day and by night. When they rested it settled down over the tabernacle and dwelt in the midst of them. Beautiful symbol, the shadowing presence of God—the Holy Spirit, and the fact that He indwells us. *"Know ye not that ye are the temple of the Living God, and that the Spirit of God dwelleth in you"? "I will put My spirit in you, and cause you to walk in My statutes, and ye shall keep My judgments and do them". "I will dwell in you and walk in you, and ye shall be My people".* Beloved, if God—the Father is upon His throne, remember that God—the Holy Ghost, is here, indwelling the tabernacle of His chosen—namely, the devoted hearts and lives. Therein is the secret of our strength. Therein is the hope of our success. Think of what this indwelling meant for Peter! Simon, the uncertain character;

Simon, the cowardly disciple; Simon, the Apostle who turned early to profanity; who, in the face of an insignificant foe, denied his Lord, in less than sixty days is worthy his new name—the rock man. In less than sixty days he faces the very crucifiers of Christ and charges them with having killed the Lord of life; and becomes fearless in the presence of councils; defies bonds, even death itself. What accomplished it? How account for this change? Go into the report of Pentecost in the second chapter of Acts and you will see what wrought it. "It was not growth," as some one has suggested; it was receiving the Holy Ghost—he came and indwelt this man, dominated his life, and lo, instantly, cowardice gives place to courage, profanity to marvelous preaching, denial of Christ to readiness to die for Him.

I believe, beloved, that most of us are living on a low plane, and God has appointed for us larger things. If I were asked what is the greatest need of the Church now, I should answer, that she tarry in Jerusalem until she be endued with the promise of the Spirit. Surely Christ must have understood what would make for Christian character; surely Christ must have understood what would bring conquest; and when He was ready to ascend, and was speaking His last words, surely He would say then the all essential thing. What did He say? "*And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth*" (Acts 1:8).

Oh, silent Christians, afraid to testify for the Son of God, what is it that your life lacks but the in-

dwelling Presence, of which this pillar of cloud and fire was a holy symbol?

V. HE WILL LEAD UNTIL THE LORD HAS COME.

By referring to Nehemiah 9:19 you will see that the pillar of cloud and fire "*forsook them not in the wilderness*". So long as they remained in the wilderness they were guided by it. This wilderness is a symbol of that life men lead in going from the bondage of sin to the land of fulness. It represents the experience lying between. When at last these people came to the Jordan and crossed over, there the pillar of cloud and fire left them, and Joshua became their leader. Now, Joshua is only another name for Jesus. The dispensation of the Spirit lasts "*until He come*". Hence the words of Ezekiel, the Prophet, "*I will overturn, overturn, overturn, until He come whose right it is, and I will give it to Him*".

Beloved, when you are discouraged; when your heart "*is failing for fear, and for looking after those things which are coming on the earth*", don't forget those things that are coming from Heaven, the Kingdom of God—and the Christ of God, "*for in such an hour as ye think not, ye shall see the Son of Man, coming in a cloud, with power, and with great glory*" (Luke 21:27). If it was the office of the pillar of cloud and fire to lead until Joshua was raised up to be the chief captain of the hosts—guiding to conquest of all Canaan; so it is the office of the Spirit to lead until Jesus descends again into the earth, to set up His throne there, to conquer every heart, to subdue all nations, and undertake that reign

which shall be "*from sea to sea, and from the river to the ends of the earth*".

I shall not attempt, now, any picture of His beauty, when He shall stand on the earth a second time "*without sin, unto salvation*". Words would fail me if I thought to present the happiness that must characterize that age, when the world shall be ruled in righteousness! Who would fathom all the meaning of the Master's language when He promises to true believers a part in that glorious hour? The joys incident to Jesus' reign will be the earnest of those of the eventual Heaven; and the beauties of the world, in that hour when "*the desert shall rejoice and blossom as the rose*", will give us a hint, at least, of the splendors of the Celestial City—our eternal home.

"Who would not go"

With buoyant steps, to gain that blessed portal,
Which opens to the land we long to know?
Where shall be satisfied the souls immortal,
Where we shall drop the wearying and the woe
In resting so?

"Ah, who would fear?"

Since, sometimes through the distant pearly portal,
Unclosing to some happy soul a near,
We catch a gleam of glorious light immortal
And strains of heavenly music faintly hear,
Breathing good cheer!

"Who would endure"

To walk in doubt and darkness with misgiving,
When He whose tender promises are sure—
The Crucified, the Lord, the Ever-living—
Keeps us those "mansions" evermore secure
By waters pure?

Oh, wondrous land!

Fairer than all our spirit's fairest dreaming:
"Eye hath not seen"—no heart can understand
The things prepared, the cloudless radiance streaming,

How longingly we wait our Lord's command—
His opening hand!

Oh, dear ones there!
Whose voices, hushed, have left our pathway lonely,
We come, ere long, your blessed home to share;
We take the guiding Hand, we trust it only—
Seeing, by faith, beyond this clouded air,
That land so fair!

When one, in bondage, contrasts his sad estate with that blessed one which "*God hath prepared for them that love Him*", he feels keenly the imprisonment of the Adversary, and longs for his liberty. During the Indian mutiny, when the English were besieged in the city of Lucknow, and were well nigh dead at the hands of the human fiends surrounding them, a little Scotch lassie—worn and sick—was lying on the ground, and suddenly she started up, her face all aglow, and shouted, "Dinna ye hear them comin'? Dinna ye hear them comin'?" The people could not understand, but she shouted again, "Dinna ye hear them comin'?" A regiment of her Scotch countrymen were marching to the relief; and her quick ear caught the note of the bagpipe before another heard it, and her shouts of joy were the expression of the thought, "Now we will be made free!" Bondage in Egypt ought to come to an end, and will, where one accepts Christ, "*whom the Lord hath anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound*".

CHAPTER XV.

THE SMITTEN ROCK

THE SMITTEN ROCK

Exodus 17:5, 6.

"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exod. 17:5, 6).

OUR selection of a second study concerns "The Smitten Rock", an "Old Testament type" of great New Testament truths, as we shall learn by careful study. As the pillar of cloud and fire speaks of the Spirit, so this smitten rock anticipates our crucified Christ.

Permit me then to remark first of all concerning this rock, that it was

THE WILDERNESS WATER SUPPLY

Once in my class in the Old Testament in the Northwestern Bible and Missionary Training School, the question was asked whether this rock went with the Israelites through their desert wanderings; or whether there were more rocks than one smitten; or whether the stream from one stone followed after them? The circumstance that two smittings occurred, one in the wilderness of Sin at Rephidim, and the other in the wilderness of Zin near Kadesh-barnea, a long way to the North, answers the latter questions; the stream did not follow them. Water does not flow up hill. Touching the former, I felt the necessity of study, and after a comparison of Scripture with Scripture, and symbol with sub-

stance, I am persuaded that the stone was **one** that went with them through their wilderness journey. How it went we are not told. It could have been borne on a cart, as was the ark; or moved by supernatural power, as was the cloud. That it did go seems clear upon three lines of argument.

First: **The language of the Old Testament looks to one stone.** Wherever this stone is spoken of, specific language is employed. In its very selection God seems to have a special stone in mind. Listen,

"The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

"Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink" (Exod. 17:5,6).

Mark you, it was not the rock Horeb, but "the rock in Horeb"—"the rock in that mountain"; "the rock of that desert place".

In Numbers, the twentieth chapter, the people were abiding in Kadesh, where Miriam died and was buried, but there was no water for the congregation; and

"they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

"And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?"

"And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

"And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

"And the Lord spake unto Moses, saying,

"Take the rod, and gather thou the assembly together,

thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

"And Moses took the rod from before the Lord, as He commanded him.

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

"And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly, and the congregation drank, and their beasts also" (Num. 20:2-11).

In this second instance where water from the rock is referred to, the definite article qualifies it, as if it were well known.

Again, its location is just outside "the door of the tent of meeting"—a natural place if it were looked upon as the source of the water supply. It is a significant fact that when they were assembled about it "the glory of the Lord appeared unto them". Go back to Exodus and you will find that God had definitely promised that "He would stand before Moses upon **the** rock", and here He fulfils that a second time. This rock is made the place of His meeting with the Law-giver, as was the mercy-seat of His manifestation to the priest.

However, the acme of argument in favor of one stone exists in this phrase, "*Take thy rod and assemble the congregation, thou and Aaron thy brother, and speak unto the rock, before their eyes, that it give forth its water*" (Num. 20:8). Not that it "give forth water", but that "it give forth **its** water", as if that water were of a peculiar kind which characterized this rock and this rock alone. Now go with us through the Scriptures and see whether that interpretation be justified. In Deuteronomy 32:13, we read of Jacob, or Israel, "So the Lord alone did lead

him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock". The Psalmist, speaking of this same instance, says, "He brought streams also out of the rock and caused the waters to run down like rivers". Matthew Henry thinks that for this delicious draft the people "dugged canals for the conveyance of it, and pools for the reception of it", that while their tabernacle was struck in one place, they might have easy access to its living, healing flood.

The symbolism almost necessitates the same stone. Mr. Spurgeon has a sermon on this stone, the opening sentence of which is this: "It is a fact which we have one record that there were two rocks, both of which gave forth water in the wilderness to supply the needs of the multitudes." I regard Mr. Spurgeon as one of the best students of the Bible known to the past century, and one of its sanest and most spiritual interpreters. I have seldom dissented from a single opinion which he has expressed. But, touching his opinion here, it would seem to me that his opening sentence accounts for strange and unwarranted conclusions to which he comes in his sermon. For instance, he says, "Some may argue that if there were two rocks, there may be two Christs," and answers, "By no means, my friends. There was a fresh scapegoat every day of atonement, but that does not imply that there is to be a new Christ every year. A lamb was to be offered every morning and every evening, but who would infer from this that there were as many Christ's as lambs—an argument which overlooks the fact that

every scapegoat was treated in the same way; sins were confessed over its head and it was sent into the wilderness, and thereby became the type of one phase of Christ's work, namely, that of removing our sins from us "as far as the east is from the west". Every lamb-offering was treated in the same way; it was smitten and slain, and thereby became the perfect type of Christ's work when He "suffered the Just for the unjust", and by His shed Blood, secured our remission. But if there were two rocks, they were differently treated under different circumstances. And we would have the strange procedure of selecting one stone to be smitten, and another and different rock to be spoken to, as if the crucified Christ was not also the same to whom we address our prayers.

But the second and more evident mistake into which Mr. Spurgeon falls is to make this second rock "the mystical Christ", or, "the body of Christ—the Church". Touching this, he says, "You will notice the way in which the water was to be gotten out of the second rock. It was not by smiting but by speaking. It was God's revealed will. He would have this rock bless people, not by being smitten, but by speaking. So, beloved, it is God's revealed will that Christ—mystically—should bless the world by speaking. Christ's Church sends forth rivers of Living Water every day by speaking. It is by the foolishness of preaching that the world is saved." All of which is true, but none of which is suggested in this Scripture. The rock never spoke; it was spoken to instead. It is not a symbol, therefore, of a witnessing Church; but is a symbol of an answering Christ, who, when addressed in prayer, pours

forth the stream of healing, through the opening of the old wound. It is the crucified Jesus to whom we pray; and our every petition uncovers afresh that fountain of which Jesus spake to the woman at the well, "If thou knewest the gift of God, and who it is that said, Give Me to drink, thou wouldst have asked of Him and He would have given thee Living Water".

The New Testament teaching harmonizes with this idea. Paul, in his Epistle to the Corinthians, speaking of this very experience, says,

"I would not brethren, that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea;

"And were all baptized unto Moses, in the cloud and in the sea;

"And did all eat the same spiritual meat;

"And did all drink the same spiritual drink: for they drank of the spiritual Rock that followed them, and that Rock was Christ" (I Cor. 10:1-4).

Language could scarcely be more definite, "*for they drank of the spiritual rock that followed them*". The reference must be to this rock, for he is recounting this very history. The fact that he calls it "a spiritual rock" in no sense militates against that idea. The meat which they ate was material; but it was also spiritual, in that it came by a daily miracle, through Him who is a Spirit. The rock of which they drank was natural; but it was also spiritual in that God overshadowed it, and indwelt it. Jesus Christ Himself was natural; He was a man and human; but "in Him all the fulness of the God-head dwelt bodily".

And the text says, "This rock"—a type of Christ—"followed them".

I do not know whether Faber was thinking of this

very time, but it would seem to be so when he wrote:

"In the shadow of the Rock, Abide! Abide!
This Rock moves ever at thy side.
Pausing to welcome thee at eventide.
Ages are laid beneath its shade.
Rest in the shadow of the Rock."

But we pass from the consideration of a water-supply to the suggestion as

THE SYMBOL OF OUR SAVIOUR

First of all, a stone is stable in character. The Lord speaks of this stone as "a flinty rock" suggesting peculiar stability. In that respect it is a type of Christ, the Unchangeable One. You remember that when Peter first heard the Master's call, his name was Simon, or "hearkening". But it is one thing to hear, and it is another to hold out. Jesus knew the lack of stability in Peter's character, and He also knew that when the Holy Spirit came upon him, this would change, so He said to him, "Thou art Simon, the son of Jonas, thou shalt become Cephas, which by interpretation is stone". But no such change ever needed to come to Christ! From the first He was The Unchanging One, fitly symbolized by a stone. Dr. Lorimer, reciting the instances in which unbelievers have paid tribute to Jesus, quotes from Thomas Chubb, a celebrated English deist, who pays to Jesus this tribute: "In Him we have an example of a quiet, peaceable spirit, of a becoming modesty and sobriety, just, honest, sincere—traits of stable character." I never think of the many concessions which unbelievers have made to the stability of Jesus without remembering also the Scripture, "*Their rock is not as our rock,*

our enemies themselves being the witnesses". No wonder John Campbell Shairp wrote of Him:

"Subtlest thought shall fail and learning falter,
Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ, no after age shall e'er outgrow.
Yea, Amen! O changeless One, Thou only,
Art life's guide and spiritual goal,
Thou the Light across the dark vale lonely,
Thou the eternal haven of the soul."

What unspeakable blessing in this fact! In such a time as this when the knowledge of yesterday will not suffice for today; when skepticism is trying the very foundations of our faith; when so-called Christian teachers make it their business to explode the creeds of their yet-living fathers, it is good to know that something abides. Dr. Buxton says, "When the unfortunate traveler wandering along the doons of Scotland finds himself in the quick-sands, and gradually sinking in his awful grave of living death—Oh, what would he not give for a solid rock beneath his feet!" Thank God, the Christian traveler, though he must walk the way of Sinai's desert, can sing as he goes, "On Christ the Solid Rock I Stand."

This rock is also a symbol of our Saviour in its unpromising aspect. Horeb is a barren and dry land; the very word itself signifies "barrenness". It was from this mount that one of the stones, which had made it barren, was taken to become a fountain of life to the famishing multitudes. Who could have thought of it? In the desert one may look for an oasis with a spring in it; in the valley of Baca some forefather may have digged a well that weary travelers might be refreshed. Even had the great ledge of stone been smitten and cleft for a few hundred feet, there had been some promise that far down

into the depths water would have been found; but to take this "flint", as it is called in Deuteronomy, this boulder from a mountain side, and speak of finding water in its granite bosom, is to talk of the impossible. But "with God all things are possible". And just such a "round-head" is the fittest illustration of the Son of Man, who Himself, according to Isaiah, is "like a root out of the dry ground", and of whom the Prophet further said, "When we shall see Him there is no beauty that we should desire Him". As Spurgeon says, "He came out of a family which, although once royal, was then almost extinct. His father and mother were but common people of the tradesmen class; the glories of the royal line of David had been forgotten in the crowd." We often palliate the guilt of the Jews for rejecting Jesus by saying, "How could they recognize in Him the **King of kings**, and the **Lord of lords**, when He was born in a peasant's house, brought up under the hand of a carpenter, lived in the despised burg of Nazareth, and presented no kingly appearance, nor voiced any pretention of power until He was thirty years of age? But as far back as the wilderness God was showing the Jews by this very stone to look not on the outward appearance. He was saying to them then in symbol what He afterward said to Samuel, "Man looketh on the outward appearance, but the Lord looketh on the heart". He was trying to teach them that when the seed of the woman should appear as Saviour He would not be, as Joseph Parker puts it, "A superior Adam, with finer tint of flesh, with keener glance of eye, and with subtler and more varied eloquence of tone. But He took upon Him the flesh that had no beauty of outline or

feature. It was not beauty of form; it was beauty of expression. It was not the beauty of statuary; it was the beauty of life as God, Himself, put it to Samuel. It was not an Apollo that God was giving to the world to excite our admiration for His outward appearance, but it was the Son of Man underneath whose humility of appearance there beat the heart of Deity itself, which, when once the rough exterior was smitten and the sword's point had found its way into that heart, the fountain such as no natural man ever possessed would break forth for the refreshing of a famished world, just as this unpromising stone poured forth streams of salvation and "caused waters to run down like rivers".

"Oh, Christ He is the Fountain,
The deep sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There, to an ocean fulness,
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land."

Again, it was a symbol of our Saviour, in that it **went with them**. The Hebrew word in our King James' version translated "followed" means literally, "went along with". Suggestive symbol! Christ says, "Lo, I am with you alway, even to the end of the age". Abraham Coles has then a warrant for his words:

"What things shall happen on the morrow
Thou kindly hidest from our gaze;
But tellest us, in joy or sorrow,
'Lo! I am with you all the days.'

"When round our head the tempest rages,
And sink our feet in miry ways,
Thy voice comes floating down the ages,
'Lo! I am with you all the days.'

"O Thou who art our life and meetness!
Not death shall daunt us or amaze,
Hearing those words of power and sweetness,
'Lo! I am with you all the days.' "

There are other points of symbolism which I will not take time to discuss. Let us conclude the discourse with

SOME SPIRITUAL SUGGESTIONS.

Christ, like the rock, was to be smitten but once. Though He were raised from the dead, they could never send Him to the Cross a second time. In his Epistle to the Romans (6:9, 10), Paul writes, "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him, For in that He died, He died unto sin once; but in that He liveth, He liveth unto God". In his Epistle to the Hebrews (9:26-28), this same Apostle says, "But now once in the end of the world hath He appeared to put away sin, by the sacrifice of Himself * * so Christ was once offered to bear the sins of many". Peter in his first Epistle adds, "For Christ, also, hath once suffered for sin; the Just for the unjust, that He might bring us to God" (3:18). Thank God, when the last enemy, Death, has smitten the Christian once, he cannot touch him again; "On such, the second death hath no power.

Again, **as the smitten rock was only to be spoken to, so with the smitten Christ.** Moses was expressly commanded not to smite the rock the second time, but to speak to it. And our way of blessing is not by searching for the heart of Christ with the sword point; but by sending to the heart of Christ a sincere prayer. I love to turn through the Bible and

see what blessings were secured from Jesus by speaking to Him. When, at the wedding in Cana of Galilee, they wanted wine, the mother of Jesus spake unto Him, saying, "They have no wine". When a certain nobleman, whose son was sick at Capernaum, heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down and heal his son, for he was at the point of death. When Jairus' daughter was at the point of death, he addressed Jesus, "I pray Thee, come, and lay Thy hands on her that she may be healed". When the leper saw Him, he came kneeling down to Him, saying, "If Thou wilt, Thou canst make me clean". When Lazarus lay dead, his sisters said, "Lord, if Thou hadst been here, our brother had not died * * and even now we know that whatsoever Thou shalt ask of God, He will give it to Thee". When the two blind men followed Him, they cried, saying, "Thou Son of David, have mercy on us"! And lo! the wine was provided; the nobleman's son was restored; Jairus' daughter was raised again; the paralytic was given fresh powers; the leper was cleansed; the eyes of the blind were opened; and Lazarus was called from the grave.

Speak to Him! Follow the example of those two blind men by the wayside, who cried, saying, "Have mercy on us, O Lord, Thou Son of David! And though the multitude rebuke thee and tell thee to hold thy peace, cry the more, since He Himself has encouraged it. Oh, it is blessed to feel that we have a great High Priest that it passed into the heavens, Jesus, the Son of God, who can be touched with the feeling of our infirmities, having been, in all points, tempted like as we are. It is when thinking of Him

that Paul says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need". Speak to Him! He has been pleased to make His promises of prayer. Beseech Him! His special pledge is to the importunate. Why go on thirsty in soul, when the Smitten Rock is ready and waiting to give forth your every need in answer to a word? Ah, truly has some one said, "Prayer is so mighty an instrument that no one ever yet mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness!"

Finally: **Learn from this symbol that if you smite Christ a second time, you exclude yourself from Canaan.** Those who crucified Him the first time had preached unto them repentance and forgiveness. Not so with those who smite Him the second time. For is it not written, touching those who were once enlightened and tasted of the heavenly gift, which were made partakers of the Holy Ghost, and tasted the good Word of God, and the powers of the age to come, and then fell away? It is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. There are people who imagine that Jesus was never crucified but once, nor yet but by one people, and that was that day in old Jerusalem when legalist and the lawless combined to take away His life, and nailed Him to the wooden Cross! On the contrary, Christ is crucified every day.

At the World's Fair in Chicago, there was a work by Jean Beraud entitled, "The Descent from the Cross", which represented the naked body of Christ

as being taken down by the hands of loving friends. But the setting of the picture was strange, in that the Cross was not historically situated. The city was not Jerusalem, but Paris; the crucifiers were not Jews and Romans, but French, as was evidenced in the fact of their faces, complexion, and modern garments. Even the Centurion was no longer pictured as a Roman warrior, but represented, rather, as a plain workman in a blue blouse. Dr. Lorimer thinks the painter aimed "to teach his fellow countrymen that the apparent decay of the French nation, and the increasing horrors of Parisian life, the debasement in public and private morality, were mainly due to their repudiation of primitive Christianity". But it has seemed to me that the artist had another idea, namely, that of showing the Parisians a picture of themselves in the very act of crucifying the Saviour afresh, of putting Him to an open shame by their practical rejection of His love and repudiation of His Gospel. Oh, that in this, the French stood alone! All over America men and women are doing the same. There may be those in this audience who were once enlightened, and tasted of the heavenly gift, and yet, have fallen away, and this day refuse Jesus, and who, consequently, are crucifying to themselves the Son of God afresh and putting Him to an open shame. Hugh Price Hughes, speaking one day in East London of this rejection of Jesus, said, "Oh, this word 'impossible', how it pains me! This week when the text came I shuddered. I found that it was one word, the word 'Impossible'. I would have fled from it as Jonah fled from Nineveh, but I dared not. Is there some one in this vast audience to whom, by

my voice, God sends this last appeal? Do you know that every hour you delay to accept Christ, you are changing your heart; you are forming your final character; you are making your soul proof against the love of God? The hour of final choice draws nearer, nearer, nearer. You may have entered upon it now! Repent! Escape for your life. Flee to Christ, and all will yet be well.

“Refuse, refuse; go away unsaved, and Christ may go compelled to follow your retreating figure with the bleeding heart, and with the irrevocable words with which He followed Judas Iscariot: ‘It would have been a good thing for that man if he had never been born.’”

CHAPTER XVI.

THE ARK OF THE COVENANT

THE ARK OF THE COVENANT

Exodus 25:21.

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee" (Exod. 25:21).

MY theme today is "The Ark of the Covenant." Dr. Joseph Parker calls this Ark of the Covenant "the transient symbol of an eternal truth." And, such it is! Our inquiry will have to do with that truth. As we follow this symbol in its suggestions, its creation and its historical source, may the Spirit teach us!

This "Ark of the Covenant" is the central and supreme institution of the Tabernacle. It is the holy thing in that holiest compartment of God's temporary house. Worshippers of Nature, æsthetic sentimentalists may protest against the Tabernacle itself, criticise the thought that "*He, who sitteth upon the circle of the heavens, and filleth all space with His Presence*" should ever locate Himself in one little world, and limit Himself to one small house. They remind us of the words of Jesus at the well of Sychar, "*Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. * * But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth*".

And yet, a little deeper thought will reveal the Divine wisdom in the old Tabernacle. If it is true that God fills all space—and it is, it is also true that

man cannot follow Him there, cannot hold communion with Him in His infinity. He limits Himself for our sakes; He ordained the tabernacle that He might come down to our level. He consents to go into a hollow cube fifteen by fifteen by fifteen, solely for the purpose of coming within the compass of the priest's vision, of bringing the people into conscious communion with Him. The great man of earth cannot afford to live in one room; he must walk abroad. His lungs require the outdoor air, his feet hunger for the streets and the fields, his eyes are eager for the landscape, his ear thirsts for the song of birds, his heart for new acquaintances and communions. But that same great man is most happy in his little house, shut into a single room—his family about him. No study is of such supreme importance to him as the study of his children; no communion so sweet as that which he holds with wife and little ones; no expressions of earth so prized as those which he hears at the hearthstone. That is why God ordered a tabernacle. That is why God ordained the Holy of Holies. That is why God commanded the ark of the covenant. "*He that sitteth upon the circle of the heavens*", and who visits the uttermost star, whose word is a new world—needs also a house into which He can come to meet His own; and into which His own can come to find the Father there. We are glad for the tabernacle—symbol of God's sanctuary! We are glad for the Holy of Holies—the place of private prayer—the priestly intercession! We are glad for the ark of the covenant, with its mercy seat and shekinah glory—type of the Divine presence—robbed of its terror because manifested over the Mercy Seat.

Beloved, how poor we would be if God robbed us of specific meeting places! If the spot by your bedside where you kneel was disallowed; if the corner of the room where you sit at family prayers were denied; or the sanctuary into which the larger assembly comes, to which He has made His promise—*“His eyes shall be upon the place and His ear attent unto the prayer made in it”*! God limits Himself for our sakes!

But concerning the Ark of the Covenant, two or three suggestions.

First:

ITS CONSTRUCTION AND CONTENT.

In its construction, the Ark of the Covenant was significant. We have no disposition to see symbolism where inspiration never purposed it. Just how deep the significance in shittim wood, in the form and size of the Ark, we are not prepared to say—the Scriptures do not elaborate. But in its covering of gold, in its cherubim, and in its Mercy Seat, the appointments are full of suggestion. It may be a singular thing, and yet it is a certain one, that this precious metal which we call gold, God has ever been pleased to employ as a symbol of purity. The Holy City itself, is described in Revelation, in these words, *“And the City was pure gold, like unto clear glass”*.

The Cherubim are only types of the Living Creatures before the throne. Their character and mission Ezekiel has marvelously described in his prophecy (1:5-26); their honored place—in the very presence of God—is presented in Revelation 4:6. They seem to be the highest creations of Heaven; Crea-

tures of an order above angels or men; executors of the Divine will and leaders of the whole heavenly host. It is a marvelous thing that their eyes were upon the Mercy Seat. Many men have felt that the Mercy Seat itself was interpreted by their steadfast gaze. So wonderful is it that the God of justice should meet men in mercy, that even these elders of the angels desire to look into this mystery of the Gospel (*I Peter 1:12*). The Mercy Seat is evidently the transcendent feature of the Ark of the Covenant. However august the Cherubim may appear, the Mercy Seat is the place of true majesty—there God manifests Himself. But we reserve to a later time a description of its fuller significance.

The content of the Ark of the Covenant was symbolical. It contained the two tables of stone, with their commandments (*Exod. 25:21*), the pot of manna (*Exod. 16:33*), and Aaron's rod that budded (*Num. 17:10*). If one would understand this part of the Old Testament he must give himself to a reading of the Epistle to the Hebrews where Paul is comparing Christianity with Judaism, and showing, that while one grew out of the other, Christianity is the greater. In the ninth chapter of that Epistle he says,

"The first covenant had also ordinances of Divine service, and a worldly sanctuary.

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

"And after the second veil, the tabernacle which is called the Holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercyseat" (9:1-5).

How marvelous that these should be the contents of this curious, yet incomparable chest, "Aaron's rod"—symbol of God's power of bringing life out of the dead; "the pot of manna"—token of His pledge to provide for His own; and "the Tables of Stone"—suggesting His eternal right to regulate in all human affairs.

But one's interest increases as he passes from the construction of the Ark of the Covenant to

ITS GREATER SCRIPTURAL SUGGESTIONS.

See, here, the careful preservation of the Divine will. The two Tables of Stone were not only in the Ark, but they were underneath the Mercy Seat, overshadowed by the wings of the Cherubim, and were guarded by the shekinah glory.

From the day when God began to deal with man, He has spared no pains in preserving His every revelation to him. Moses, in anger, broke to pieces the first revelation that God gave, and destroyed it. And from that hour the natural man has been attempting to repeat the experience of wiping out of existence God's last inspired word. But this human disposition has been met and over-matched by the Divine determination not only to give to the world a revelation but to guard that which is given. Wherever you find the revealed will of God, there you find the Infinite Father Himself sitting as its guardian. To some it may seem a strange fact of history, but to believers it ought to seem a natural one, that the Bible itself is indestructible. Fire may be kindled against it; flood may be employed for its drowning: the fury of man may express itself with penknife, but Jesus declared "*not one jot or tittle of*

all the Law of God shall fail". God has not only preserved His every word of revelation, but preserved it intact.

Mr. Geo. E. Merrill, in his volume, "The Parchments of the Faith," assigns as one reason for the scarcity of Hebrew manuscripts the fact that three errors of a scribe upon a single sheet, the blurring of letters brought about by the reverent kissing of the opening and closing words of the portion to be read, any mutilation of the text by ordinary wear, and many other causes, condemned a document. And yet, underneath all this it is simply God at work to keep undefiled His revealed will. Notwithstanding all that Criticism has said concerning the Old Testament, it must be conceded that the volume we now have is almost word for word identical with that which Ezra and his successors collated into our Sacred Canon nearly twenty-five hundred years ago. We have no fear, therefore, that the Divine revelation can ever be destroyed. He was more than a poet, he was a prophet who wrote:

"One day I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then with twinkling eye,
"The anvil wears these hammers out, you know."

"And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the voice of infidels was heard,
The anvil is unworn—the hammers gone."

But again, the **Ark of the Covenant** suggests God's presence in the midst of His people. His word

was, "*Let them make Me a sanctuary that I may dwell among them*". Later He adds, "*And I will dwell among the Children of Israel and will be their God*". There is scarce one Divine desire more often or more definitely expressed than this one of dwelling with His people. If it was enjoyed in type in the Old Testament, it was known in fact to the New, "*for the Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*". And even now that Jesus sits at the right hand of God His communion with us is not broken, but, by His Holy Spirit, the promise is fulfilled, "*Ye are the Temple of the Living God. As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people*".

Did you ever think that there is something more in God's presence with His people than an accommodation of human needs? Has it never occurred to you that the Divine heart hungers for this communion with man? What else is the meaning of Christ's conduct in Gethsemane as He says to His disciples, "*Sit ye here while I go and pray yonder*", than that He wanted them near Him in His hour of agony? What other interpretation can we give to His words to the chosen three—Peter, James and John—whom He took with Him, and to whom He said, "*My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with Me*". Why His reproof when He finds them asleep, "*What, could ye not watch with Me one hour*"? if He were not in need of their communion; if He did not long for their sympathy and love? To me it is a beautiful thought that this purpose of God to be in the midst of His

people is destined a full and final consummation, for in that volume—the Revelation—as a part of the plan of the ages, you will find that when the last battle is fought, the Adversary is defeated, the enemies are judged, and the new heaven and the new earth appears, a great voice is heard out of Heaven, saying: *“Behold, the tabernacle of God is with men; and He will dwell with them; and they shall be His people. And God Himself shall be with them, and be their God”*.

One of the things that the individual Christian should learn; one of the thoughts that ought to have large place with the Church of Christ, is not alone the fact of 1st John, *“God is love”*, but the more personal thought by which that assertion is prefaced, namely, *“that we have known and believed the love that God hath to us”*. *“Herein is our love made perfect, that we may have boldness in the day of judgment”*. There is consolation in such a thought; there is courage in it; aye, there is conquest in it—**“God with us”**! It is the interpretation of the grand old word **“Immanuel”**. This shekinah glory in the midst of the ancient people was spelling out the glorious thought in that good name; and Ward Beecher was thinking upon it when he said: *“What cares the child when the mother rocks it, though all storms be without; so we, if God doth shield and tend us shall be heedless of the tempests and blasts of life, blow they ever so rudely.”*

Again, there is manifested here the exercise of justice in the spirit of mercy. In the Ark of the Covenant are the two Tables of Stone—that is the voice of the Law; but just over it is the Mercy Seat. When the Law speaks it must express itself through

the symbol of mercy. That is doubtless the thought that the Psalmist had in mind when he wrote: "*Give ear, O Shepherd of Israel. * *. Thou that dwellest between the cherubim, shine forth. Turn us again, O God, and cause Thy face to shine, and we shall be saved*". If we conceive of God as sitting over these tables of stone, we give Him a throne of judgment; but when we remember that He is on the Mercy Seat, we adopt the language of the Epistle to the Hebrews, and call it "**The throne of Grace.**" It is the one point in Old Testament economy, where "*mercy and truth were met together; where righteousness and peace kissed each other*".

Henry Van Dyke, in the "Gospel for a World of Sin", says: "The atonement is undoubtedly a manifestation of God's mercy in harmony with His justice." On the great day of atonement, the High-priest, you remember, sprinkled this mercy seat with the blood, thereby making it possible for God to be just, and yet "*the justifier of him which believeth in Jesus*". Somehow the same Spirit which convicts us of sin, and makes us to feel "*its exceeding sinfulness*", starts in us also a hope, born indeed it may be of an agony of need and a conviction of helplessness, and yet laying hold upon the very mercy seat of Christ, by saying, with the publican, "*God be merciful to me a sinner*". The Psalmist wrote the sentiment of the soul striving after the meaning of this mercy-seat, when he said: "*Have mercy upon me, O Lord, according to Thy loving kindness, according unto the multitude of Thy tender mercies, blot out my transgressions*".

One wishes he had a more novel illustration with which to point this thought, but better an old one

that is apt, than a new one which lacks inspiration. You will remember, how in the days of Napoleon—first consul of France—a young girl of fourteen years persuaded the kind-hearted porter to allow her to enter the palace. Passing from room to room until she came to Napoleon, she cast herself at his feet and cried, "Pardon, Sire, pardon for my father." "And who is your father?" asked Napoleon, and "who are you?" "My name is Lajolia," she said. "And my father is doomed to die." "Ah, young lady," replied Napoleon, "I can do nothing for you. It is the second time your father has been found guilty of treason against the state." "Alas," exclaimed the poor girl, "I know it, Sire, but I do not ask for justice, I implore mercy!" Wicked men often take heart from Isaiah's words, "*Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon*". This Gospel, the most evangelical of all Old Testament Prophets, is identical with the Gospel of the Ark of the Covenant.

In conclusion let me speak to you concerning

SERVICE AND SUCCESSES

of "the Ark of the Covenant". There are several respects in which this Ark of the Covenant played conspicuous part in the life of Israel.

In their march through the wilderness it preceded the people. By referring to Joshua (3:4) we find that "*a space of about two thousand cubits was to be put between the Ark and the hosts of Israel, that they might know the way by which they must go*". We may believe that this same leadership of the Ark was ac-

corded them before they crossed the Jordan, for you remember that while they were yet in the wilderness they departed from the Mount of the Lord three days' journey and "*the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them*". It is a good point Dr. Dixon once made, when, concerning Abel's offering, he said: "By faith Abel offered". He did not prevail upon God to offer; but, by faith, he did it himself. By faith Enoch walked with God; he did not induce God to walk with him, an attempt all too-common. It is not our business to be leaders; it is our business to be followers.

I do not know what Jesus may want me to do to-day; I may not know what He desires of me for to-morrow. But this is certain that His message to the disciples "*after that He was risen from the dead*" is his encouragement for every modern believer—"Behold, He goeth before you".

Phillips Brooks has a sermon on "The Leadership of Christ" from the text, "*In My Father's house are many mansions; I go to prepare a place for you*". His theme is a good one; but there would have been a better harmony between theme and text had he taken the latter from Numbers 10:33.

Faber wrote as Scripturally, as sweetly, when he said:

"He leads us on,
By paths we did not know,
Upward he leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

"He leads us on
Through all the unquiet years;

Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
 We know His will is done;
 And still He leads us on.

 "And He, at last,
After the weary strike—
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
 After our toils are past—
 Will give us rest at last."

In battle this Ark of the Covenant was possessed of Divine power. That shekinah glory, then, was a symbol of the presence that meant victory to Israel and defeat to the armies of the aliens. When the Philistines carried this Ark of the Covenant away and deposited it in their temple, the image of their god Dagon was destroyed, and they were so distressed by its evident judgment against them, that they were glad to dispatch it from their presence. But, when the priests of God bore it, according to Divine appointment, it not only led the people, but led them to victory. Before it the waters of Jordan parted. Before it the walls of Jericho fell. Before it the Philistines perished, the "*hand of the Lord being heavy upon them*". This all has a meaning for the modern believer. "*If God be for us, who can be against us*"? Wendell Phillips, speaking of the Revolutionary War, said, of Boston, "It was a pretty town of some twenty thousand inhabitants; but 'the rays of royal indignation collected upon it served only to illuminate and not to consume.' Almost every one of its houses had a legend. Every public building hid what was treasonable debate, or bore bullet-marks or bloodshed—evidence of roy-

al displeasure. It takes a stout heart to step out of a crowd and risk the chances of support, when failure is death. The strongest, proudest, most obstinate race and kingdom on one side; a petty town the assailant; its weapons, ideas; its trust, God and the right."

James Russell Lowell was thinking of this same truth, when he wrote:

"Careless seems the great Avenger, histories' pages but the
record
One death-grapple in the darkness 'twixt false systems and the
Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim un-
known,
Standeth God within the shadow, keeping watch over His own."

Finally, let us learn from the Ark of the Covenant, that **when God's people parted from it they perished**. Israel went out against the Philistines to battle, and pitched beside Ebenezer; and the Philistines pitched in Aphek. And Israel was smitten before the Philistines, and they slew the army in the field "about four thousand men." The secret of this slaughter was due to the circumstances that the Ark of the Covenant was away in Shiloh. And they were compelled to say, "Let us send for it. When it cometh among us, it may save us out of the hand of our enemies."

Beloved, how may we be sufficiently impressed with the fact that the man who is waging life's battles without God is foredoomed; and that the church which is depending upon organization, upon human leadership, and popular appointments, is set for failure! If there were time I would like to talk further with those who are trying to go on without God;

I would like to show you as one has said, "that as the child drawn away from its home into a gypsy camp, cries for its father and mother; and if it be soothed to sleep sobs in its slumbers, so man's soul cries out, and can never be content until it feels round about it the arms of the Everlasting Father."

If there were opportunity I would like to plead with Christian brethren to beware lest our trust be misplaced, and given to other than the Divine Presence. There is a strange legend which tells us that on the night before Jerusalem fell the guard of the temple heard through the darkness, a voice mighty and sad, saying, "Let us depart," and he caught the rustle of wings fluttering out from the Holy Place, and on the morrow the iron heel of the Roman legions trod the marble pavement of the innermost shrine, and heathen eyes gazed on the empty place where the glory of God had been wont to dwell, and a torch flung by an unknown hand burned the beautiful house where He had promised to put his name forever. Let us learn the lesson, and hold fast to the Lord whose Blood has purchased and whose Presence preserves, through all the unworthiness and lapses of men, that against the Church, *"the gates of hell shall not prevail"*.

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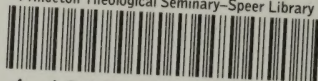
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